

Kīorahi ki Waitaha: An investigation into Māori kīorahi
players in the Waitaha region.

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Abstract of a thesis submitted in the fulfilment of the requirements for the degree of Master of Arts in Māori and Indigenous Studies.

Kīorahi ki Waitaha: An investigation into Māori kīorahi players in Waitaha.

By Heperi Harris

Kīorahi is a Māori ball game that as part of a renaissance of Māori culture has been utilised by contemporary Māori and adopted as a popular pastime. The game is based on a traditional narrative emphasising perseverance and forgiveness. The sport utilises skills that players would be familiar with from participating in other popular Western sports and is accessible to players with no Te Reo Māori or prior knowledge of tikanga.

The objective of this study was to investigate why Māori players participate in kīorahi, whether this participation supported their self-identity as Māori and generated bonding capital for the players. The researcher was interested to find out whether participation in kīorahi supported the creation and maintenance of a Māori self-identity and created bonding capital that players could operationalise. To achieve this objective seven questions were formulated; what is the prime reason for Māori participation in kīorahi, is the primary reason Māori choose to play kīorahi because it is a Māori sport, what is the level of self-identity as Māori of kīorahi players in Waitaha, is kīorahi an activity chosen by Māori with low levels of self-identity as a Māori activity to participate in, does participating in kīorahi assist Māori players in strengthening their Māori identity, does participating in kīorahi allow Māori players to create bonding capital, and how do Māori kīorahi players in Waitaha operationalise bonding social capital created through participation in the sport.

This study utilised a kaupapa Māori paradigm alongside a grounded theory approach. The primary collection instruments were a survey and an interview. Survey data was collected from 36 Māori kīorahi players via a convenience sampling method and then a judgement sample of ten players

were selected for an interview. The interviewees were selected because they fell across spectrum of the researcher's Māori self-identity and bonding capital models. The survey contained questions designed to; assess what characteristics of kīorahi players valued, determine where Māori players fell on Māori self-identity and bonding capital models designed by the researcher.

The survey data from an open question about what the players enjoyed about kīorahi resulted in the following four kaupapa; the characteristics of the game', 'Whanaungatanga', 'Health benefits derived from playing' and 'Participation is enjoyable'. Five ranking questions asking players to; identify the importance of kīorahi being a traditional game, providing opportunities to socialise with other Māori, providing opportunities to socialise with people in general, utilise Te Reo Māori and keep fit, were all ranked positively by respondents. The survey data also indicated that the majority of Māori players had created bonding capital and were able operationalise it. When reviewing where the Māori players fell on the researcher's Māori identity model surprisingly only four male respondents had a weak Māori self-identity. The interview results showed that players also valued the same things about kīorahi as the survey respondents. The way in which interviewees operationalised their bonding capital differed slightly from survey respondents however.

Kīorahi as a game attracts Māori participation because it is an accessible sport due to its use of actions similar to other sports and the fact that it is seen as fun, healthy and a traditional Māori sport that facilitates Te Reo Māori acquisition and learning about tikanga. The sport also facilitates the generation of bonding capital, though the way in which it is operationalised may need to be further explored. Kīorahi is a game that assists Māori in constructing and maintaining their self-identity as Māori, including those Māori whose self-identity as Māori is weak, through providing opportunities for Te Reo Māori acquisition, incorporation of other Māori into player's social network and connections to a perceived authentic Māori narrative.

Chapter one: Introduction

1.0 Introduction

Kīorahi, literally the Kī (ball) of Rahi (the progenitor attributed for creating the game), is a fast-paced 'Māori' ball game played on a circular field around a 'tupu'; a central pillar (Brown, 2008). Modern kīorahi has been described as a mixture of handball, touch rugby and netball and has been growing in popularity nationally (McKeown, 2013, para. 2) and internationally (Barton, 2014, para. 1) for the last decade. During these past ten years, Kīorahi has been experiencing a revival within New Zealand with approximately 50,000 players nationwide (De Graaf, 2013, para. 2). In Waitaha (Canterbury), the game has become increasingly played by a wide-range of people, especially Māori, from all across the region (Maoate-Cox, 2013). The game has become an opportunity for individuals and groups to interact with their Māori culture and with others who identify as Māori and learn a sport uniquely Māori in an inclusive manner (Jamieson, 2015).

For many Māori reconnecting with their Māoritanga (Māori culture, practices and beliefs) has become a priority; as urbanisation has weakened connections with papa kāinga (original home) and isolated them from many traditional practices (Durie, 1998, 2003). Urban Māori have become increasingly engaged in a wide range of activities that help create and reinforce their identity as Māori (Mato, 2011, p. viii) in an environment where they are usually a demographic minority (Statistics New Zealand, 2013a) and which generally operates according to tikanga Pākehā (Durie, 1998, 2003; Walker, 1990).

Urban Māori are also seeking whanaungatanga, a sense of connectedness to other Māori; as a way of reinforcing their identity as Māori in communities where they are often a distinct minority (Durie, 1998, 2003; Houkamau & Sibley, 2010) and do not receive in the media positive feedback about being Māori (Barnes et al., 2012, p. 195). Therefore, those Māori wishing to reinforce a positive Māori self-identity could be motivated to interact in

cultural activities and practices that would support a positive self-identity (Stets & Burke, 2000, pp. 224-226). Interacting in a sport like kīorahi, would provide a positive Māori activity (Jamieson, 2015) that would allow the opportunity to grow your social network (Vallerand & Losier, 1999). By creating strong bonding capital within your social network whereby positive social norms of trust and reciprocity could flourish (Fernandez & Nichols, 2002; Leonard & Onyx, 2003) this could lead to positive reinforcement of an individual's Māori self-identity.

1.1 The nature of this study

This thesis seeks to investigate whether a key reason why Māori in the Waitaha region play kīorahi is a way to maintain or reinforce their self-identity as Māori and generate bonding capital. Through better understanding this possible relationship the researcher hopes to gain insights into how he could better promote the sport in the region. It is also anticipated that findings from this study could provide a tool for expansion and maintenance of the sport which could be adopted elsewhere in Aotearoa (New Zealand).

In order to achieve these goals secondary and primary data have been used. Secondary data came from recent literature on kīorahi; in order to understand the structure of the game and the benefits players derive from participation. A review of literature on identity, with a focus on Māori identity literature, such as Durie's (1994) Māori identity framework was conducted in order to be able to assess the self-identity of kīorahi players within the Waitaha region. Literature on social bonding capital was reviewed in order to determine whether kīorahi players within Waitaha were able to create strong networks within the Māori community through participation in the sport and find ways to operationalise this social capital. The researcher also reviewed literature on culture and identity in order to understand how the two concepts interrelate with each other.

Primary data were collected from a survey of kīorahi players within Waitaha. While the focus of this research study is on Māori participation in kīorahi; all kīorahi players in Waitaha; including Māori and non-Māori, were invited to participate in the researcher's survey for ethical reasons (Refer methodology chapter). The survey was designed to collect from all players why they participate in kīorahi as well as the degree of bonding capital created and operationalisable for players through their participation in the sport; and for Māori players it included questions designed to assess whether their self-identity as Māori could be categorised according to a Māori identity model. A sample of Māori players were selected for semi structured interviews; comprising individuals who could be categorised as exhibiting different levels of Māori self-identity and differing amounts of operationalisable bonding social capital.

1.2 Reasons for this study

This study is timely given the growing popularity of kīorahi in New Zealand which is part of a Māori cultural renaissance. The researcher believes that participation in the sport of kīorahi is being used by Māori to strengthen conceptualisations of self as Māori, and create bonding capital. He is interested in the role kīorahi has in strengthening a Māori self-identity and bonding Māori communities and if players are participating because of those reasons how the game could be designed to enhance it.

As a co-coordinator of the sport in Canterbury the researcher is interested in how the sport's role in assisting Māori maintain their identity as Māori could be strengthened and used to promote the sport. The game has been reintroduced to the region by Christchurch Polytechnic Institute of Technology (CPIT) Certificate in Sport Training and Indigenous Culture programme (TOAsports), who have held workshops and visited schools (Scoop, 2013, para. 4). Kīorahi has also been an active part of the TOAsports programme since 2012 and has contributed to raising the profile of Māori culture in Waitaha.

As a result of a growing Māori cultural renaissance that began in the 1970s with the group, Ngā Tamatoa (Orange, 1987; Walker, 1990, p.186; Durie, 1998) many Māori now are looking for opportunities to engage with their cultural identity (Durie, 2003). There has been a change in attitudes towards Māori culture in New Zealand society that has seen the culture positioned as “distinctive” in popular culture (Te Puni Kōkiri, 2007). Māori words are being used more in the New Zealand vernacular (Macalister, 2008) and haka (a form of performing arts) is now synonymous with not only Māori culture but New Zealand Culture (Scherer & Jackson, 2010). This greater acceptance by non-Māori of Māori culture has led, the researcher believes, many individuals with whakapapa (Māori genealogy); who had not explored their Māori ancestry previously to now want to embrace it. Kīorahi as a sport utilising the same skills as popular sports (McKeown, 2013,) and requiring no Te Reo Māori (Maoate-Cox, 2013) is a Māori activity that is easy for individuals wanting for the first time to explore their Māori self-identity.

Māori disconnected from papa kāinga are looking for opportunities to reconnect with their culture and to be seen as distinctively Māori (Moeke-Pickering, 1996). Many activities that are considered uniquely Māori: haka, whakairo (carving) or even speaking Te Reo Māori, are all activities which require a certain degree of expertise or significant commitments of time. Kīorahi has been identified as a non-threatening inclusive activity (Maoate-Cox, 2013) that Māori in Waitaha can participate in without the embarrassment of not been able to pronounce words correctly.

Kīorahi is a uniquely Māori kaupapa where individuals and groups can interact with tikanga Māori (Treacher, 2015). Māori in most communities in New Zealand are a minority (Statistics New Zealand, 2013a) and while attitudes towards Māori culture have become more positive, there is still constant negative feedback from the media, and non-Māori about what it means to be Māori (Maxwell & Smith, 1998). It becomes crucial therefore to find safe spaces where being Māori is seen as normal and positive (Durie, 1998, 2003). The author contends that kīorahi provides this safe space. The

sport has engaged people who wouldn't necessarily participate often in Māori events and is seen as a very inclusive activity (Maoate-Cox, 2013).

1.3 Justification for this study

Despite its popularity, very little has been published on kīorahi and or Māori ball games. The two most significant works are Brown's *Ngā Taonga Tākaro* (2008), and a Kīorahi evaluation scoping project report by Palmer, Graham and Mako (2009).

Key to the revival of this ball game has been Harko Brown. Brown, a school teacher, has single-handedly revitalised and contributed immensely to the development of Māori games and pastimes including kīorahi. He runs workshops and lectures on Māori games and has collected and publicised the traditions of kīorahi. Brown (2008) writes about the revival of Māori games and pastimes; tracing the history and traditions behind each game as well as giving instructions on how to play each game and the rules of each game.

Palmer, Graham and Mako's (2009) research report on kīorahi was used to determine if service improvements were required for expanding kīorahi in the Manawātū region (p. 10). The report also had a focus on how kīorahi could be used to promote education on health and nutrition. Their conclusion was that kīorahi could be a tool to encourage Māori to be more active and in touch with their Māoritanga.

Many Māori do not have a positive conceptualisation of what it means to be Māori; internalising negative stereotypes about Māoritanga has led to them having what Durie (1994) would label a 'marginalised' Māori identity. Māori individuals with an insecure or compromised identity are at greater risk of externalising and internalising negative behaviours and attitudes (Hurd, Zimmerman & Xue, 2009). Participation in kīorahi may help Māori create a more positive self-identity as Māori in a more accessible way than learning Te Reo Māori, kapa haka (traditional Māori performing arts), or visiting an ancestral marae.

Participation in kīorahi may also help overcome social isolation caused by urbanisation and facilitate the creation of bonding capital; which could provide emotional, financial and physical support.

1.4 The problem

This study will attempt to assess the degree to which participation in kīorahi in the Waitaha region assists individual Māori in strengthening their self-identity as Māori and allows them to create bonding social capital leading to the creation of whānau of interest.

A survey containing questions designed to assess where respondents fall on a model of Māori identity was used to assess the identity of kīorahi players in order to assess how secure their identity as Māori is and qualitative data from interviews was collected from a sample of players to assess how they privilege their identity as Māori and whether participation had strengthened their Māori self-identity.

Bonding capital was assessed by survey questions related measures for operationalising capital. The researcher has conceptualised operationalising capital as being the degree to which kīorahi players are able to request assistance from other players to achieve personal goals or be provided with emotional support. This view of capital is in line with the literature (Coleman, 1988; Paxton, 1999; Putman, 2000; Bargh & McKenna, 2004; Ellison, Steinfield & Lampe, 2007).

1.5 Problem statement

The researcher is seeking to understand to what degree, if any; kīorahi allows Māori to strengthen their self-identity as Māori and allows them to create bonding social capital.

In order to investigate this issue the following research questions have been formulated:

1. What is the prime reason for Māori participation in kīorahi?
2. Is the primary reason Māori choose to play kīorahi because it is a Māori sport?
3. What is the level of self-identity as Māori of kīorahi players in Waitaha?
4. Is kīorahi an activity chosen by Māori with low levels of self-identity as a Māori activity to participate in?
5. Does participating in kīorahi assist Māori players in strengthening their Māori identity?
6. Does participating in kīorahi allow Māori players to create bonding capital?
7. How do Māori kīorahi players in Waitaha operationalise bonding social capital created through participation in the sport?

1.6 Thesis overview

Chapter one introduces the topic of this study, and discusses its importance and relevance and a general research question is developed. Chapter two presents a review of the literature on the following kaupapa: the game of kīorahi, the cultural skills to participate in kīorahi, culture, Māori culture, self-identity, models of Māori identity, social capital, bonding capital and concludes with identifying motivations to play sport and indigenous games. The methodology used to carry out the research is discussed in chapter three, and the results of that research are presented in chapters four and five. Chapter six synthesises the secondary and primary data in order to answer this study's research questions, while chapter seven discusses the conclusions that can be drawn from the results, areas for future study and the implications for the future development and promotion of kīorahi. A glossary provides definitions of Māori terms used in this study.

Chapter two: Literature review

2.0 Introduction

This chapter begins by presenting a review of the literature pertaining to kīorahi, outlining the narrative associated with game, its demise and modern revival. The next section focusses on the skills and cultural knowledge required to participate in the sport, and the importance of culture to people. Māori culture is then explored with an explanation of how Māori social organisation and traditional Māori values relate to kīorahi. The relationship between culture and identity is explored and how cultural activities and artefacts can reinforce an individual's self-identity are explained. The concept of self-identity is then discussed, models of Māori self-identity reviewed and how kīorahi could support a Māori identity highlighted. Social Capital as a construct will be defined and the benefits of bonding social capital will be discussed. The motivation to play sport will be explained and why indigenous people participate in indigenous sport in the past and today explored. Contemporary reasons on why Māori play kīorahi will then be discussed.

2.1 The origins of kīorahi.

Brown (2008) writes how Māori sports and games are deeply connected to many Māori atua (deities) and to Māori wairua or spirituality (p. 9). The narrative discussed by Brown (2008) of kīorahi begins with Rahitūtakahina (Rahi) who created the sport as a form of settling quarrels without bloodshed (p. 78). Rahi was married to a beautiful wife named Te Arakurapakewai (Te Ara). Te Ara was kidnapped by Patupaiarehe (mythical creatures) and taken away to live with them. The abductors cast a spell as they fled making it impossible to follow (Palmer, Graham & Mako, 2009). Rahi who was determined to find Te Ara; began making a large manu tangata, a kite, to search for her over the forest (Brown, 2008). Rahi took eggs to eat for sustenance and carried these eggs in a 'kī' or basket. Some of the eggs fell out and landed in the nest of an Hōkioi (Haast eagle), named Namu. This provided nourishment for its young (kiorahi.co.nz, 2014).

The Patupaiarehe saw Rahi coming and cast a spell which caused a second scorching sun to appear into the sky. This second sun left the forest barren and Rahi could no longer follow (Brown, 2008). Seeking protection from the searing heat, Rahi found a special rock. The rock was his tipuna (ancestor) that helped sustain Rahi while he recovered. Namu also came to the aid of Rahi and trickled water from its beak on to Rahi.

A giant lizard suddenly appeared and began to attack them. The lizard was unable to approach because of the wairua and mauri (life essence) that surrounded the rock (Brown, 2008). Frustrated, the lizard began circling while its tail thrashed and flung about rock, stone and sand. This caused a canyon to form that was filled with spring water. The lizard then transformed into a taniwha called Utumai. The Patupaiarehe then cast another spell that made the two suns disappear. Looking to the heavens Rahi saw the seven stars of Matariki and was able to make his way to Te Ara. Once Rahi was on safe ground he gained enlightenment (Mārama). The narrative ends with Rahi pursuing Te Ara and the Patupaiarehe to a volcano, saving his wife. A decision was made by both Rahi and the Patupaiarehe to live in peace and allow each other to coexist. The ball game was then created to remember the intertribal quarrel and the ardent pursuit of peace (Brown, 2008; Palmer, Graham & Mako, 2009).

According to Brown (2008) the narrative of kīorahi illustrates Māori spirituality and connection to deities of the past. The game itself is a way of remembering past events and highlighting values such as; love, perseverance, reciprocity, and forgiveness, kīorahi, can therefore be equated with medieval morality plays (Baofu, 2012) in that the game encourages the players to adhere to certain values viewed as virtuous. Palmer, Graham and Mako (2009) also identified that relating and aligning Māori sport and games to traditional narratives could provide a vehicle in which intergenerational cultural knowledge could be passed on. Through sport and games behaviours, skills useful to survival could be taught to future generations.

2.2 Demise and revival of kīorahi.

Traditional Māori knowledge passed on from generation to generation was abruptly stopped through an adoption of new ideas, religion, technology, as well as the highly documented effects of colonisation (Walker, 1990; Walker, 1996; Durie, 2003; Harris, 2004; Ka'ai, 2004). Brown (2008) argues the demise of games and pastimes like kīorahi can be attributed to the arrival of Christian missionaries; traditional Māori activities that were perceived to be incompatible with a Christian lifestyle and teachings were discouraged (Walker, 1990). Kīorahi re-enacting a sacred narrative involving characters with supernatural powers would have been strongly disapproved of by missionaries (Brown, 2008).

Along with the introduction of Christianity, European settlers brought a range of new ideas, products and new technology which Māori looked to utilise in the ever-changing new world they were now faced with (Schaniel, 2001). This would include new sports and pastimes adapted from Europeans and also new cultural products; such as: leather balls, rackets, horses, alcohol, cards, and board games (Walker, 1990; King, 2003). The activities made possible by these new ideas, products and technology completed for Māori leisure time. Presented with all these new possibilities some substitution of traditional Māori pastimes occurred and as a result the knowledge about these activities began to deteriorate (Walker, 1990).

Māori also became more mobile and the process of colonisation resulted in forced relocations of communities thereby breaking the intergenerational transmission of traditional knowledge from kaumātua (elders) to the whānau (family group) (Durie, 1994; Walker, 1990). Urban migration accelerated during the Second World War, where Māori were recruited for urban jobs (Durie, 2003). Traditional institutions and patterns of social organisation were replaced, and like many other colonised people, Māori have struggled to reconnect to their culture (Walker, 1990). As such, activities like kīorahi as a recreational activity may have been substituted for European activities.

Discriminatory legislation of successive New Zealand Governments like the Tohunga Suppression Act also contributed to the decline of Māori culture (Walker, 1990; Walker, 1996). The Tohunga Suppression Act made it illegal for Māori to have large gatherings; for example pōwhiri or the practice of tā moko (traditional Māori tattoo) (Walker, 1990; Durie, 1994). This coupled with the introduction of sports like rugby, which Māori people excelled at, Brown (2008) argued as being some of the reasons why the knowledge of Māori ball games was almost completely lost.

Where iwi were able to maintain control of tribal land and or tribal leadership remained strong, traditional knowledge continued to be transmitted intergenerational (Durie, 1994). When the Māori Battalion was established many men from the far north, Ngāpuhi, East Coast, Ngāti Kahungunu, Ngāti Porou and the Bay of Plenty and Te Arawa areas volunteered for enlistment (Walker, 1990, 1996; Pugsley, 1995; Orange, 2000). The inclusion of men from these iwi saw kīorahi played in Italy where the Māori Battalion was stationed. As a result, the Māori Battalion disseminated the sport in Europe (Barton, 2014). In particular France and Italy where it is still played (Pilaar, 2011).

Internationally, kīorahi is played in France, Italy and is now also played in the United States of America as part of McDonalds kids fit programme, 'Passport to play', to combat child obesity. Through this programme Kīorahi has been utilised by over 30,000 schools in the United States of America (Jones, 2005). As a sport Kīorahi has been gaining popularity world-wide (Malloy, 2013, para. 1) and is now been played in all the major centres in New Zealand, with Waitaha being the last region to see the game blossom (Taewa, 2015; Jamieson, 2015; De Graaf, 2015; Kavanagh-Hall, 2015; Knight, 2015; Griffiths, 2015).

Kīorahi has been experiencing a revival within New Zealand with approximately 50,000 players nationwide (De Graaf, 2013, para. 2). Modern kīorahi has been described as a mixture of handball, touch rugby and

netball and has been growing in popularity nationally for the last decade (McKeown, 2013, para. 2). In Waitaha, the game has become increasingly played by a wide-range of people; especially Māori; from all across the region (Maoate-Cox, 2013). The sport has become an opportunity for Maori individuals and groups to interact with their Māori culture with others who identify as Māori and learn a sport that is uniquely Māori and very inclusive (Sport New Zealand, 2013, p. 23). In Waitaha, the sport has been primarily taught to rangatahi (young people) ranging from years 1-13, building on their prior knowledge of modern New Zealand sports like rugby, touch and netball. Within the last three years, kīorahi has been taught to people from 18-40 years old, building on skills they have mastered in other sports to allow them to start playing as quickly as possible. Kīorahi has also been utilised by TOAsports as a vehicle to teach Te Reo Māori in the Waitaha region (Maoate-Cox, 2013).

2.3 Cultural knowledge and skills required to play kīorahi

The modern version of kīorahi builds on players' cultural knowledge of other modern sports such as rugby, touch rugby, rugby league, and netball as most of the actions the game requires are the same as the actions in these sports (McKeown, 2013, para. 2; Pilaar, 2011). The behaviour required to participate in a team is also cultural knowledge that players will have learnt from participation in other team sports. Kīorahi requires very little Māori cultural knowledge in terms of Te Reo Māori and tikanga. The fact that players do not need to possess a good knowledge of Te Reo Māori or understand a lot of tikanga makes the game very accessible for players (Maoate-Cox, 2013).

The principle actions in kīorahi can be classified according to the framework outlined in a report produced by the Department of Education, State of Victoria, Australia (1996) which breaks down the fundamental motor skills utilised in physical activity to eleven distinct actions. Utilising this framework of eleven distinct actions the following table compares the actions performed in kīorahi with other modern sports played in Aotearoa.

Table 1 Comparison between actions performed in kīorahi and contemporary Western sports played by Māori in Aotearoa

Action	Kīorahi	Rugby	Rugby League	Netball	Basketball	Softball
Catch	Yes	Yes	Yes	Yes	Yes	Yes
Kick	No	Yes	Yes	No	No	No
Run	Yes	Yes	Yes	Yes	Yes	Yes
Vertical jump	Yes	Yes	Yes	Yes	Yes	Yes
Overhand throw	Yes	Yes	Yes	Yes	Yes	Yes
Ball bounce	No	Yes	Yes	Yes	Yes	No
Leap	No	No	No	No	No	Yes
Dodge	Yes	Yes	Yes	Yes	Yes	No
Punt	No	Yes	Yes	No	No	No
Forehand strike	No	No	No	No	No	No
Two handed side arm strike	No	No	No	No	No	Yes

From Table 1 it is clear that kīorahi only requires a player to be able to know how to perform five distinct motor skills actions (see shaded rows), all of which are shared with rugby, rugby league, netball and basketball, while four of the motor skills are shared with softball. This overlap of motor skills would make kīorahi easy to learn for an individual who has played these sports.

2.4 Importance of culture

Henderson (2014) conceptualises culture as the primary framework for human separation and connection with others (p. XV). Culture is a constant ever-evolving process where shared values, beliefs and rituals are transferred from one generation to another to bring value and meaning to the group (Damen, 1987; Henderson, 2014; Lederach, 1995; Useem, Useem & Donoghue, 1963). Banks, Banks & McGee (1989) state that tangible objects are not central to culture but instead culture is how tangible objects are recognised and understood by a society. Culture is learnt human patterns; the more deliberate and consistent groups are with those

patterns on a daily basis the stronger the foundations of that culture (Damen, 1987).

Because of discriminatory legislation against Māori, as mentioned in section 2.1, and the effects of their urbanisation, Māori no longer had access to traditional ways of disseminating their shared values, beliefs and rituals (Walker, 1990). As stated by Henderson (2014) it is detrimental to a culture if the processes of transmitting shared values, beliefs and rituals are unable to be carried out and their success, economical or other become diminished. In line with this finding, in the last couple of years, the New Zealand Government has identified positive reinforcement of Māori culture as critical to the success of Māori (Ministry of Social Development, 2010).

2.5 Māori culture

In this section the researcher will define the concept of tikanga and then discuss Māori cultural constructs that fall under the umbrella of tikanga which are common amongst iwi, hapū, whānau, modern Māori, and are also a part of the kīorahi kaupapa.

According to Walker, as cited in Melbourne (1995), tikanga and the accompanying cultural practices are vital to the social organisation of waka, iwi, hapū and whānau (p. 26). Tikanga is often translated as customs (Williams, 1971, p. 416; Moorfield, 2011, p. 208). However, as with many Māori kupu this does not fully encapsulate the meaning. The base meaning of tikanga is tika (to be right or correct) (Moorfield, 2011). Behaving appropriately in a given situation is paramount to applying tikanga meaningfully (Cormack, 2000), to ensure that your actions meet the required obligations of tikanga (Moorfield, 2011). Tikanga are the set of beliefs associated with Māori cultural values, practices and procedures, transferred from one generation to the next (Mead & Mead, 2003, p. 12).

As defined by Matunga (1994) tikanga outlines the appropriate moral behaviour for individuals and groups. However, tikanga is not about a set of static rules, but rather, principles to be applied in a practical manner to any given situation. Tikanga Māori is also seen as relevant to Māori identity (Houkamau & Sibley, 2010, p. 10). Tikanga being a core foundation for how Māori interact with the world, Māori cultural values are the preferences and priorities that underpin tikanga (Henderson, 2014). The following section outlines some Māori cultural constructs that according to Knox (2005), Massey University (2012), the Christchurch Polytechnic Institute of Technology (2013) and Harris & O'Sullivan (2014) are shared between whānau, hapū and iwi that support and underpin the kaupapa of kīorahi in Waitaha. They are discussed in Te Reo Māori alphabetical order.

The first Māori cultural value that is a part of kīorahi in the Waitaha region is **aroaha**. Kīorahi like all sports provides opportunities for players to show kindnesses to members of their own team and opposing team, for example, through fair play or supporting players who experiences injuries (Simon, Torres & Hager, 2014; Morgan, 2007). Barlow (1991) defines aroha as a sacred power that emanates from the atua. Aroha can simply be conceptualised as kindness and the expression of love an individual or group has for a person, group and or kaupapa.

Aroha is a concept that aligns with other Māori values like manaaki, which is a possible reason for its high uptake within Māori society (H. Waitoa, personal communication, 2015). The application of aroha has been key for the researcher's development of kīorahi in the Waitaha region and the essence of aroha can be encapsulated in the words of Ohia (2006): 'No one cares what you know, they want to know that you care'

Kīorahi also requires the application of **auaha**, as at the start of each game both teams negotiate all or some of the rules of the proceeding games. Auaha is a word which is gaining a lot of traction in education (The Christchurch Polytechnic Institute of Technology, 2013; Mika & O'Sullivan,

2013), and has become an important and essential element to the game play and how the game has developed in Waitaha. Moorfield (2011) has conceptualised auaha as an individual who is creative and or innovative.

Mana is another important Māori cultural value to the kīorahi kaupapa. Kīorahi in common with other sports provides opportunities for individual players to demonstrate their athleticism, generating admiration from their peers (Allen, 2003); winning a game also adds to the status of the group (Vallerand & Losier, 1999). Mana's association with the Treaty of Waitangi, or more correctly its omission from article one, has meant there has been much debate within the short history of New Zealand about this kupu (Orange, 1987). Mana has been described as the possession of spiritual force, excellence and knowledge from the eternal fire of creation, and the ability and the authority of the gods, ancestors and people to use it (Barlow, 1991, pp. 61-62; Marsden, 1981; Moeke-Pickering, 1996).

Another key component to kīorahi is the application of **manaakitanga**. Like all team sports, in kīorahi there is a "home" or mana whenua team and a "visiting" or manuhiri team. A key part of kīorahi is the extension of hospitality to the visiting team. In essence manaakitanga is a value that is directly responsible with relating to guests and other people (Cheung, 2008). According to Mead & Mead (2003) manaakitanga is an expected component of tikanga whereby the hosts are honour bound to look after to their visitors. Manaakitanga is a very powerful way of expressing how Māori communities may care for one another. Manaakitanga is a feeling; it implies a responsibility upon the host; an invitation to a visitor (Higgins & Moorfield, 2004). Manaakitanga seeks common ground upon which an affinity and sense of sharing can begin (Mead, 2003). Key to concept of manaakitanga is sharing, often kai, with others (Tauroa & Tauroa, 2007); to demonstrate mana or show support for an individual or group; manaakitanga may also be provided (Mead, 2003; Higgins & Moorfield, 2004; Tauroa & Tauroa, 2007).

As a traditional Māori sport kīorahi is part of **Mātauranga Māori**.

Mātauranga Māori not only supports the work of the iwi, hapū and whānau, but provides validity to such kaupapa. Mātauranga Māori can be defined as 'the knowledge, comprehension, or understanding of everything visible and invisible existing in the universe' (Barlow, 1991), and is often used synonymously with the idea of wisdom. In the contemporary world, the definition is usually extended to include present-day, historic, local, and traditional knowledge, systems of knowledge transfer and storage, and the goals, aspirations and issues from an indigenous perspective (Walker, 1990; Smith, 1997; Smith, 1999; Pihama, 2001; Mahuika, 2008).

Kīorahi like all sport provides opportunities for individuals to achieve excellence through mastering physical activities and bettering the performance of their peers (Vallerand & Losier, 1999). The pursuit of excellence to achieve aspirational goals can be encapsulated in **Te Panekiretanga**. This word, which has also been incorporated in education, has been interpreted as excellence, however, as Moorfield (2011) points out this is a modern interpretation of the word. Te Panekiretanga more correctly means the pinnacle of excellence or reaching the pinnacle of achievement (Moorfield, 2011).

Kīorahi like all sport provides opportunities for leadership (Rieke, Hammermeister & Chase, 2008) and self discipline. These two English words can be encompassed by the Te Reo Māori word **rangatiratanga**, which can include the ideas of leadership and individual responsibility (Mead & Mead, 2003; Moorfield, 2011). Rangatiratanga, like many kupu, especially those associated with the Treaty of Waitangi text, has been highly debated, as well as, having multiple definitions dependent on context (Biggs, 1989; Hill, 2010; Mikaere, 2010; Royal, 2007). Biggs (1989) defines rangatira as a chief or person of high rank, high ranking and/or noble (p. 310). Mikaere (2010) explains that rangatira is made up of the words ranga and tira; ranga from the word raranga meaning to weave and tira meaning a group (Williams, 1972, p. 323). Royal (2007) describes tira as a "group of

people convened for a particular purpose” (p. 9). Thus, as Mikaere (2010) outlines, the task of the rangatira is “to literally weave the people together” and “that survival is dependent upon the preservation of social cohesion through the maintenance of relationships” and this is “implicit in the term ‘rangatira’” (Mikaere, 2010, paragraph 7). Therefore to follow Biggs’ (1989) explanation, rangatiratanga can be viewed as the occasion of being noble, or high ranking. Royal (2007) contends that ranga- tira- tanga, is thus “the art of weaving groups together into a common purpose or vision” (p. 9).

In kīorahi both teams negotiate to ensure that there is equilibrium between teams around the rules and gameplay, which is **utu**. According to Moorfield (2011) utu encapsulates many meanings from; revenge, cost, price, payment and reciprocity (p. 233). It is an important concept concerned with maintaining balance through reciprocal obligations and honesty. It is closely linked to mana, in that the value of any exchange is based on the mana bestowed upon the individual, or group gifting an object or the mana of the object being gifted; and that the exchange itself is the mechanism used to restore equilibrium (Moorfield, 2011, p. 233; New Zealand Māori Language Commission, 2008, pp. 1039-1040).

In te ao Māori (the Māori world) all things have **whakapapa** (Walker, 1990; Mead & Mead, 2003). One of the appeals of kīorahi is the idea that it has a whakapapa that pre-dates the arrival of Pākehā (Brown, 2008).

Whakapapa is the central paradigm that governs Māori worldview and involves making connections and relationships to the past (Salmond, 1991). Whakapapa is genealogical descent of all living things from the gods that connect iwi, hapū and whānau to the present (New Zealand Māori Language Commission, 2008, p. 1115). Barlow (1991) states that whakapapa is a basis for the organisation and development of all things. Contemporary Māori today often can trace their descent back to multiple iwi and hapū resulting in a whakapapa that is complex and allows the individual to affiliate to a number of marae (Webster, 2002, p. 341).

Sport provides an occasion for individuals to gather together either as active participants or passive spectators and socialise (Holder, Calder & Sehn, 2009). This socialising assists in maintaining relationships, which is an idea key to **whanaungatanga** (Moorfield, 2011). According to Te Rūnanga o Ngāi Tahu (1996) whanaungatanga encapsulates respect and the maintenance of important relationships within the organisation, within the iwi and within the community. The concept of whanaungatanga is closely related to whakapapa in that whanaungatanga is about maintaining the connections between related individuals, whether they be family, friends or colleagues (New Zealand Māori Language Commission, 2008, p. 1154).

Table 2 outlines the Māori cultural values discussed above that are shared with the kaupapa of kīorahi in the Waitaha region. These are adapted from Knox (2005), Massey University (2012), the Christchurch Polytechnic Institute of Technology (2013) and Harris & O'Sullivan (2014).

Table 2 Māori cultural values

Value	Meaning in the context of kīorahi
1. Aroha ki te tangata	Compassion and social responsibility.
2. Kia auaha	To be creative and innovative.
3. Mana	Power and authority acquired through displaying qualities of a rangatira (chief).
4. Manaakitanga	Supporting and treating others fairly and with respect and generosity.
5. Mātauranga	Valuing the application of knowledge.
6. Panekiretanga	Reaching for the pinnacle of excellence.
7. Rangatiratanga	Leadership and individual responsibility.
8. Utu	Maintaining balance through reciprocal obligations and honesty.
9. Whakapapa	Connection to the past.
10. Whakawhanaungatanga	The involvement of family in social activities.

2.6 The importance of culture to identity

Culture is an important contributor to a person's self-identity. The Ministry of Social Development (2010) states that people who connect with their culture have a greater sense of belonging. This allows individuals to have a greater sense of security. Mossakowski (2003) discussed that having a strong cultural identity has been linked with positive outcomes in mental health (p. 318), and Chu, Abella & Paurini (2013) found that a positive cultural identity was linked to success in education. In Australia, The Department of Education and Workplace Relations for the Council of Australian Governments (2010) state that culture is the fundamental building block for identity and that the development of a strong cultural identity is essential for children's sense of who they are and where they belong. Also, a report for the Ministry of Justice identified the importance of delivering tikanga Māori programmes to connect Māori to their culture as a means of addressing prisoners' behaviour and improve overall well-being (Cram et al., 2002).

2.7 Self-identity

As stated by Phinney (1990) conceptualising self-identity is an enormous and complex undertaking. An individual's self-identity is an evolving, multi-faceted phenomenon that shapes how people see themselves and how they judge their self and others (Babad, Birnbaun & Benne, 1983). Tyler, Brome & Williams (1991) state that a person's environment, location, politics and or ethnicity, influence the formation and maintenance of their self-identity. However, identity is not only confined to the individual but is also possessed by a group and influences their interactions with other groups (Phinney, 1990; Babad, Birnbaun & Benne, 1983). Lemert (1994) and Mennell (1994) distinguished between identity as used in political science and macrosociology (identifying broad social categories) and identity as used in psychology and microsociology (accounting for a more subjective version of some kind of unique "self"). Identity can therefore be conceptualised as both a social label and a way of understanding an individual or group's sense of self.

Gecas (1982) states that the concept of self-identity has a wide range of meanings that people attach to others and themselves. The ability to point out to oneself and others allows these meanings to manifest into shared objects and symbols (Stets & Burke, 2000). Leary & Tangney (2003) contend that an individual's self-construction of identity requires two main aspects: first, the ability to self-reflect and second, the awareness of self. The process of forming a person's identity is based on self-reflecting on their group memberships, awareness of physical characteristics, personal character traits and their social roles and adjusting their behaviour and appearance accordingly (Stets & Burke, 2000).

There are various constructions of identity in the academic literature which focus either solely upon one aspect of an individual (gender, religious, and national identity) or a combination of factors (cultural, ethnic, personal and political identity). Each construction of identity is based on the premise that an individual is more aware of, or privileges, a meaning or set of meanings attached to themselves by themselves and others (Gecas, 1982). The meanings that a person attaches to themselves can be identified through the labels they use to describe themselves (Stets & Burke, 2000) the stories or narratives they tell (Funkenstein, 1993) and how they make sense of their surroundings (Weick, 1995). The many varied and complex actions and labels people use to construct and maintain their self-identity demonstrate how and what they privilege towards their self-identity.

2.8 Conceptualisations of Māori identity

As discussed by Durie (1998), the most important aspect of Māori self-identity is whakapapa, the genealogical links from the atua to your kinship group. Perrett and Patterson (1991) have stated that the traditional Māori view of self is quite startlingly non-individualistic, where the kinship group, be it whānau, hapū, iwi or waka, is seen as most important. Walker (1990) adds that contemporary Māori still construct their identity around membership to whānau, hapū, iwi and waka, placing whakapapa at the core of their Māori self-identity.

Te Hoe Nuku Roa was the first longitudinal study which involved surveying a large number of Māori households about their lifestyles, family environment, and how they live (Durie, 1995). From this study, conclusions were drawn about what made up part of 'being Māori' (Durie, 1995). One major finding of Durie (1995) was that it is essential that spiritual and cultural well-being be measures of cultural identity. According to Durie (1995), cultural identity markers included knowledge of whakapapa, being able recite karakia, involvement in marae activities, competence in Māori language, links with ancestral lands, participation with Māori social institutions such as kapa haka and sporting clubs, and associations with whānau.

As mentioned, traditional tribal affiliations are key to an individual's construction of a Māori identity (Buck, 1982; Barlow, 1991; Durie, 1998). Firstly, in the traditional sense, Māori affiliate with their waka (canoe) group, the largest group in terms of Māori social organisation, which would contain a confederation of multiple iwi who trace their descent from the same ancestral waka (Ka'ai, 2004). Māori will then identify themselves by their iwi, this is the second largest group within Māori society which is composed of several hapū who trace their descent to the same eponymous ancestor (Ballara, 1998). Hapū, the third largest group, was the main autonomous political unit in traditional Māori society, and the Treaty of Waitangi was signed by leaders of hapū rather than iwi (Ka'ai, 2004). Waka, iwi and hapū still remain an important components in Māori society, however, in respect of Treaty settlements and other interactions the New Zealand Government has preferred to deal with a single large grouping, iwi, rather than multiple smaller ones (Walker, 1990).

2.9 The markers of Māori self-identity

Cultural practices such as language, customs, kinship obligations and traditions have been identified as fundamental to an individual's socialisation within waka, iwi, hapū and whānau identities (Broughton, 1993; Rangihau, 1975). Durie (1994) developed a Māori identity model in which he describes three distinct groups within Māori society. One group, entitled 'culturally Māori' are knowledgeable in Te Reo Māori and Tikanga Māori, the second are 'bicultural' and can operate effectively and comfortably amongst Pākehā and Māori societies and the third group are described as 'marginalised'. Williams (2000) again defined Māori identity into three distinct groups. The first he conceptualised as traditional Māori who live rurally and speak Māori and English. The second described as 'primarily urban' are comfortable within a bicultural setting and the other are 'unconnected' who he described as people who knew very little of their Māori culture and heritage.

In both Durie's (1994) & Williams (2000) Māori identity models' Te Reo Māori can be identified as a vital aspect of Māori identity. As stated previously, various mechanisms led to the decline of Māori culture and language: colonisation, discriminatory legislation, urbanisation and adaption of new ideas (Walker, 1990). During the 1970's the activist group Ngā Tamatoa advocated the use of Te Reo Māori, which led to the revival of Te Reo Māori through initiatives such as Kōhanga Reo, Kura Kaupapa and Wānanga (Durie, 2003). Te Reo Māori is now often described as a taonga (King, 2003) and as Kāretu (1993) states the ability to speak Te Reo Māori is regarded as central to Māori identity. The Ministry of Social Development (2006, p. 81) published a Social Report which deemed knowledge of Māori language as an important indicator of Māori cultural identity and '... a necessary skill for full participation in Māori society'. According to King (2009, p. 98) the motivations for why Māori learn Te Reo Māori fall into two categories: integrative, which are driven by a desire to be part of group, and instrumentive, which are driven by external academic, economic and social motivators. In addition, if people are given adequate opportunities to

communicate the learnt language (Zhang, 2010) the motivation would remain high.

Another marker of a Māori identity is the knowledge of karakia (Durie, 1995). Having a repertoire of appropriate karakia (Webb & Shaw, 2011), then knowing which karakia is suitable for any given situation, and being able to recite the karakia (Houkamau & Sibley, 2010) are all perceived as markers of Māori self-identity. Karakia are still seen by contemporary Māori as important to ensure the success of major rituals, such as, the birth of a child, funerary rites and the purchase of a major asset, and minor rituals, such as, healing the sick and before eating (Moorfield, 2011, p. 60). The function of karakia in sport is to provide mental preparation for the players (R. Tūtengāehe, personal communication, 2016) and according to Durie (1995) karakia ensure an event goes well and has a successful outcome. Karakia is an activity that can be practised alone (Moorfield, 2011) and because of that, karakia provides comfort for people who do not want to be scolded in front of large groups for making mistakes (Dudding, 2011)

Māori media; like Māori television and iwi radio, have been identified as a key contributor to the revitalisation of Te Reo Māori (Day, 2014, para. 9). Māori Television's mandate promotes the cultural revitalisation of te ao Māori while at the same time informing, educating and entertaining a 'broad viewing audience' (Smith & Abel, 2015, p. 175). The content of Māori television is designed to support individuals wanting to learn Te Reo Māori and this is part of their organisational language strategy (Māori Television, 2014, p. 12). Māori Television found that rangatahi, who made up 20% of their Māori viewer population, enjoyed programming in Te Reo Māori and English, while 35% of their Māori viewers, who they categorised as Receptive Māori, were proud of their heritage, liked hearing Te Reo Māori and were interested in learning Te Reo Māori. At 10%, their "Core Māori" viewers had become more interested in Te Reo as a result of watching Māori Television (Māori Television, 2014, pp. 19-20). Te Puni Kōkiri (2011a) stated that listening to Māori radio supports the listener's use, development

and maintenance of their Te Reo Māori. Te Puni Kōkiri found that those respondents in their research who have increased their usage of Māori language, 23% had listened to iwi radio within the seven days prior to the survey, with half listening daily (Te Puni Kōkiri, 2011b).

Watching Māori television or listening to iwi radio is a political act on behalf of the viewer or listener to support the kaupapa of biculturalism and bigger space for kaupapa Māori in the national arena/discourse (Te Puni Kōkiri, 2010). Engaging with Maori media is also evidence of the value and privilege Māori place on being Māori when constructing their self-identity.

The connection to marae is still seen as an important and valuable component to Māori self-identity and culture (Durie, 1998; Durie, 2003). Because the majority of the Māori population are urban and often live away from their ancestral homeland it has been stated that some Māori may be losing a sense of connection to their marae (Statistics New Zealand, 2014), however, the marae is still a place where people can connect and reaffirm their tribal and Māori identity and culture. A survey carried out by Statistics New Zealand (2014) found that most Māori, who knew their marae, had also visited their ancestral marae and wanted to visit more. This survey also showed that more than half, at 62%, had been to their ancestral marae at some time in their lives and 34% had done so in the 12 months before the survey was undertaken (Statistics New Zealand, 2014). The survey also found strong correlations with those who connected with their marae and other indicators of privileging a Māori self-identity. The survey found people were more likely to visit their marae if they knew Te Reo Māori, had knowledge of their pepeha, and were associated with a marae they considered to be their tūrangawaewae. These results confirm that it is still very important and relevant for Māori to visit their marae as a way to remain connected with their culture (p. 5).

Another activity that is seen as important for Māori staying connected to their culture and identity is kapa haka (Whitinui, 2008). Kapa haka is the

activity most often intrinsically connected to Māori self-identity, marae, whānau, hapū, iwi and waka affiliations (Pihama, Tipene & Skipper, 2014). Pihama, Tipene & Skipper (2014) discuss that there are many multi-faceted roles within kapa haka which all culminate to a commitment by individuals and groups on effecting positive social outcomes for whānau, hapū, iwi, or region (p. 19). These social outcomes include the opportunity kapa haka provides participants to re-connect with their ancestral marae and or culture.

Kapa haka is viewed as a safe, inclusive activity through which to engage with Māori culture. As stated by Pihama, Tipene & Skipper (2014) a significant aspect of the cultural value of kapa haka is its function as a vehicle for the revitalisation and retention of te reo, tikanga, ritual processes and histories (p. 67).

Activities where individuals are actively involved with te ao Māori demonstrate how that individual values and privileges that activity as a means of constructing a Māori self-identity. Therefore, time spent with other Māori in iwi organisations, Māori sports and community groups have all been incorporated into typologies of Māori identity as an indicator of an individual self-identifying as Māori (Durie, 1995, Houkamau & Sibley, 2010).

2.10 How kīorahi can support Māori identity

Kīorahi has a kaupapa of inclusiveness, and knowing Te Reo Māori is not a prerequisite for engaging in the game (Maoate-Cox, 2013). As a result, kīorahi could be seen as an avenue by individuals with no Te Reo Māori to support a Māori identity or an opportunity for individuals or groups to engage in another Māori activity. Kīorahi as a sport provides a comfortable non-threatening environment for Māori to participate in a Māori activity and could then provide the basis or foundation for further participation with in Te Ao Māori (Maoate-Cox, 2013).

Sport is about participation, inclusion, respect for the opponent, acceptance, teamwork and fairness (United Nations, n.d. para. 4). Sport can break down

barriers in ways that other areas of society can struggle to match, by encouraging participation, integration and diversity. However, as stated by Elling & Knoppers (2005) sport participation can also be used to discriminate and differentiate (p. 257).

2.11 Social capital

The concept of creating and maintaining networks has been encapsulated in the concept of Social capital. Social capital can be defined as networks of social relations characterised by norms of trust and reciprocity (Stone & Hughes, 2000; Putman, 2000). Bourdieu (1986) defines Social capital as the extent and nature of relationships people have with others, their communities, between people, various services, institutions and systems. Social capital is also a concept that can be used to understand the linkages between communities or institutions (Putman, 2000).

Stewart-Weeks & Richardson (1998) discuss the strength and qualities of social relationships which they argued were linked to an individual's social capital. The capacity to which people engaged in activities with an individual or group to provide assistance for mutual benefit are dependent on the strength and value of the relationship (Woolcock, 1998; Lochner, Kawachi & Kennedy, 1999). Thus, social capital is about the collective value of social networks, where these networks can be between communities or within a community. Social capital can be operationalised in many ways including; financial, car-pooling or other various activities to assist your personal goals (Paxton, 1999; Charles & Kline, 2002). When social capital creates networks between communities it is called bridging capital, however, when the networks strengthen the networks between individuals who comprise a distinct community it is called bonding capital (Dekker and Uslaner, 2001; Pretty, 2003).

2.12 Bonding capital

Beugelsdijk & Smulders (2003) state that bonding capital arises from dense networking within an individual's own closed network (p. 165), and tends to be inward looking and reinforces the bonds within a closely knit group (Poortinga, 2006). Bonding capital describes the links between people with similar objectives and is manifested in local groups, such as guilds, mutual-aid societies, sports clubs, and mothers' groups (Pretty, 2003, p. 1913). Putman (2000) felt bonding capital could be negative if a community develops negative norms. Bonding capital could then reinforce those norms within the community and make it difficult for change.

Woolcock & Narayan (2000) have also stated that bonding capital could be negative for poorer communities. As if you are part of poor community with strong bonding capital it may narrow the human or financial capital that the community would be able to access (Narayan, 1999; Woolcock & Narayan, 2000).

However, bonding capital could be positive dependent on the conditions of the community and could assist with the creation of bridging capital (Fernandez & Nichols, 2002; Leonard & Onyx, 2003; Stone, 2003). If the community had resources or positive social norms then strong bonding capital can be mutually beneficial and individuals within that community could gain access to resources and benefit from the positive social norms.

Table 3 gives an overview of definitions of the social capital, focused on bonding capital, found in the literature.

Table 3 Definitions of social capital focused on bonding capital
(adapted from Adler & Kwon (2002)).

Author	Definition
Brehm & Rahn	"the web of cooperative relationships between citizens that facilitate resolution of collective action problems" (1997, p. 999).
Coleman	"Social capital is defined by its function. It is not a single entity, but a variety of different entities having two characteristics in common: They all consist of some aspect of social structure, and they facilitate certain actions of individuals who are within the structure" (1990, p. 302).
Fukuyama	"the ability of people to work together for common purposes in groups and organizations" (1995, p. 10). "Social capital can be defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them" (1997).
Inglehart	"a culture of trust and tolerance, in which extensive networks of voluntary associations emerge" (1997, p. 188).
Portes & Sensenbrenner	"those expectations for action within a collectivity that affect the economic goals and goal-seeking behavior of its members, even if these expectations are not oriented toward the economic sphere" (1993, p. 1323).
Putnam	"features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit" (1995, p. 67).
Thomas	"those voluntary means and processes developed within civil society which promote development for the collective whole" (1996, p. 11).

2.13 How kīorahi could help create bonding capital

Participation with kīorahi provides an opportunity for Māori to interact with other Māori, make friends and include them into their social network (Knight, 2015). The game provides a place where individuals with a shared interest in whakapapa, practice of tikanga, Te Reo Māori and other Māori centric activities can meet; hence kīorahi could reinforce and or strengthen social relationships. Davis & Duncan (2006) discuss that for men participating in many shared activities, provides more opportunities to intergrate them into your social network. This would also be true for all those who participate, male or female, in kīorahi.

2.14 Motivations to play sport

Sport can provide an opportunity for networking and the motivation to participate in the sport (Vallerand & Losier, 1999). Motivation for sport participation has been conceptualised into two key areas: intrinsic motivation, whereby an athlete engages in sport for fun and pleasure, and extrinsic motivation, partaking in a sport for obtaining an external reward or outcome (Deci & Ryan, 1985). However, as discussed by Vallerand & Losier (1999) there are also various other social factors which may influence a person's motivation to play. Allen (2003) argues when individuals are given the choice of participation in sport very few ever elect on their own to be part of a team with low social status, and that gaining social status and affiliation are the most significant factors motivating participation in sport (pp. 551-552). These social factors can be captured in Self-Determination Theory where it is argued that athletes' goals and motivations for sport are fuelled by needs for autonomy, competence and relatedness (Deci, 1992).

Intrinsic motivation can be categorised into three dimensions (Vallerand & Losier, 1999): intrinsic knowledge, intrinsic accomplishment and intrinsic stimulation (pp. 153-154). Intrinsic knowledge motivation stems from athletes experiencing the satisfaction and pleasure from learning something new or knowing more about an activity (Pelletier et.al, 1995, p. 36). Intrinsic accomplishment refers to motivation towards performance of activities and

attainment of the purpose (Thomas, 2000, p. 54). Intrinsic stimulation is related to the sensation felt during the activity, for example, the speed or fun and excitement of participation in the sport (Pelletier et.al, 1995, p. 37).

Deci and Ryan (1985) breakdown extrinsic motivation into four categories: external regulation, introjected regulation, identified regulation and integrated regulation. External regulation motivation represents the least self-determined form of extrinsic motivation where individuals engage in an activity to gain some sort of reward or avoid negative contingency (Pelletier et.al, p. 37). Introjected motivation is defined as behaving out of a sense of guilt or obligation or a need to prove something (Vallerand & Losier, 1999, p. 154). Identified regulation involves consciously valuing a goal or regulation so that said action is accepted as personally important (Pelletier et. al, p. 38). Integrated regulation motivation is the most autonomous kind of extrinsic motivation, occurring when regulations are fully assimilated with self so they are included in a person's self-evaluations and beliefs on personal needs. Because of this, integrated motivations share qualities with intrinsic motivation but are still classified as extrinsic because the goals that are trying to be achieved are for reasons extrinsic to the self, rather than the inherent enjoyment or interest in the task (Vallerand & Losier, 1999).

Further research into intrinsic motivation for why individuals participate in sport has led to the development of Self-Determination Theory (SDT). As stated by Ryan & Deci (2000), SDT are the psychological needs people have for competence; new sensations and mastery over the environment, relatedness; the need to interact and connect with other people and lastly, autonomy; the need to self-initiate and regulate your actions (p. 68). SDT deals with intrinsic motivation factors and the need for competence, relatedness and autonomy, which are important for growth and actualisation, and the theory believes that individuals are intrinsically motivated to move towards situations and experiences that will satisfy these needs (Vallerand & Losier, 1999). Therefore, social factors that are generally perceived as supportive of an individuals need for competence,

relatedness and autonomy will impact on one's motivation. Vallerand and Losier (1999) state that these social conditions vary and that people perceive social factors differently and believe that the social opportunities inherent in most sports provide opportunities for individuals to develop social relationships and to feel they are part of a group (pp. 2-3).

2.15 Why indigenous people participate in traditional indigenous sport

As stated by Deci & Ryan (1985) all forms of sport, indigenous sport included, offer opportunities for fun and social activity for participants. Some indigenous people will participate in indigenous sport purely to interact with other people and widen their social network (Vallerand & Losier, 1999). However, others will partake in indigenous sport to meet other indigenous people in order to strengthen or maintain their self-identity and culture (Durie, 1998). This section will discuss some of the reasons why indigenous people participate in traditional indigenous games including: the re-enactment of narratives, practice of skills for war, maintaining and building social status, to attract a mate, to build and maintain social connections, the possible health benefits and the reinforcing and or maintaining of their cultural identity.

Traditionally, the re-enactment of narratives were important for social organisation and maintaining humanity's connection to the gods (Ka'ai, 2004). Blomster (2012) stated that Mesoamerican ball games were closely associated with origin narratives, furthermore, that the game play represented the movements of the celestial bodies and the maintenance of the cosmic order which was crucial for mankind's survival and prosperity (Schele & Miller, 1986; Fox et al., 1996; Hill, 1999). Schele & Miller (1986) have discussed that historically these ball games were highly spiritual and culturally embedded activities, and often, these narratives of the gods involved warfare between each other (Sproul, 1979). The actions of indigenous sports often then mirrored the actions required for traditional warfare (Vennum, 1994).

Baggataway (Lacrosse) played by the Huron and Iroquois tribes was utilised to train young men in the art of battle (Vennum, 1994). Hundreds if not thousands of people would contest these games (Weyand, 1965), and they could be played for three or more days (Jetté, 1975). Vennum (1994) states that the sport was known as “the little brother of war” since injuries and even deaths were common. This demonstrates that people were practicing skills during these games that were useful for things like warfare. These games could then be used to maintain or increase the social status and prestige of people; through admirable performance and or victory (Fox, 1996; Hill, 1999; Hill & Clark, 2001).

The increase of social standing through participation of indigenous games could also be used to prove masculinity and attract a mate. Peano (2007) discussed that Laamb, traditional Senegalese wrestling, was utilised by the Serer people to prepare men for war and courting women. Manning & Taylor (2001) state that contact sport is a clear example of how human males demonstrate their physical strength, speed and endurance, and Walters & Crawford (1993) add that males believe expertise in sport is important for courting and that their prowess in sport is attractive to the opposite sex. Chick, Yarnal & Purrington (2012) state that when selecting a partner females will consider the genetic quality of the male and those who can provide good genetic material will be selected as partners. This theory would have held true in indigenous sports and can still be seen in the interaction of Senegal women with Laamb wrestlers, where males who are successful wrestlers are pursued by numerous women as mates (Peano, 2007).

Participation in sports not only helps individuals find sexual partners but also facilitates opportunities for social interaction outside the context of the game. Rice (2015) mentions that sports provides an opportunity to connect to people who live far apart which facilitates new nodes to a person’s social network. Passer (1982) continues by stating that sport provides participants the opportunities to increase their social status and positive feelings of

affiliation. In North America, the CANUSA games were deliberately established to emphasis fun and friendship (Donnelly, 1996, p. 33). Indigenous games provide indigenous people the opportunities to grow or maintain relationships with other indigenous people in an easy non-threatening inclusive activity (Rice, 2015, para. 9).

Participation with an indigenous game is a political action in that an individual is publically aligning themselves with a set of values that the individual believes are intrinsic to the game. Thus, engaging in an indigenous game could possibly be utilised to support a kaupapa rather than a political entity like a city, state or nation state. The traditional Irish sport, Gaelic football, is popular with the Irish because it is a national sport that supports the idea of an independent Ireland, free from Anglo-Saxon rule (Holmes, 1994). This form of nationalism, builds and maintains the social connectedness of indigenous people (Osborne, Baum & Brown, 2013) to each other while also facilitating health benefits inherent with physical activity for participants (Nelson, Abbott & Macdonald, 2010).

Nelson, Abbot & Macdonald (2010) state that physical activity is one of the key mechanisms to the health of all people. Research has shown (Markland & Hardy, 1993) that some individuals consciously choose to participate in sport for the benefits that exercise brings to their health. It is important to note however for many, that often the health benefits derived from participation in sport are a by-product of other motivations (Deci & Ryan, 1985).

Te Rito (2006) however specifically identifies that one of the reasons why Māori participate in sport are the health benefits they believe they will gain (p.12). Ware & Meredith (2013) discuss that a strong component of physical activity for indigenous people is linked to their traditional culture. Kapa haka is a traditional cultural activity that crosses between ritual, theatre and sport (Mazer, 2011, p. 42). As an activity kapa haka is a major positive social contributor to the health and wellbeing of participants (Pihama, Tipene &

Skipper, 2014, p. 42). In a study of kapa haka participants Paenga (2008) found that the participants felt that kapa haka had huge potential for Māori health promotion (p. 89). Pihama, Tipene & Skipper (2014) also found that participation in kapa haka assisted individuals with a feeling of engagement and connectedness to their Māori culture and that there were enormous benefits derived from the collective agency (p. 42).

2.16 Contemporary reason why Māori people play kīorahi

Māori people are a minority population in New Zealand making up 14.9% of the overall national population (Statistics New Zealand, 2013a). Moreover, Māori in New Zealand are continually faced with negative representations of themselves by mass media (Barnes et al., 2012). Thus, to reinforce or maintain a positive Māori self-identity some Māori feel the need to engage with Māori cultural activities to get positive feedback about their culture (Alexander & Lauderdale, 1977). Kīorahi, being an inclusive game with a positive portrayal in the media (Jamieson, 2015; De Graaf, 2015; Kavanagh-Hall, 2015; Knight, 2015; Griffiths, 2015), provides that positive feedback. The following outlines the contemporary reasons why Māori people participate in kīorahi.

Games that are connected to traditional narratives and or are re-enactment of those narratives provide a link to the traditional past (Blomster, 2012). The narrative of kīorahi has been widely disseminated in New Zealand media (Jamieson, 2015; Knight, 2015; Barton, 2014) and academia (Brown, 2008, Palmer, Graham & Mako, 2009). Māori people have been made aware that the game has a whakapapa and is connected to traditional practices of their ancestors (Brown, 2008). But because a narrative is embedded into the game (Palmer, Graham & Mako, 2009), kīorahi is not just seen as a sport but is a way for contemporary Māori to connect to activities of their ancestors and feeling authentically Māori (Brown, 2008).

Another way of feeling authentically indigenous is engaging in a cultural activity that reinforces or maintains your cultural self-identity (Houkamau,

2006, p. 83). Because identity is constructed from your own understanding of self and others perception of you (Gecas, 1982; Babad, Birnbaum & Benne, 1983), many Māori who possess physical characteristics of Eastern Polynesians will see them labelled by others as Māori (Babad, Birnbaum & Benne, 1983). When presented with an identity that may be perceived as negative by others or an identity they feel they don't fully understand, such individuals would look for ways to feel positive about being Māori and ways to better understand what it means to be Māori (Goffman, 1963). Kīorahi offers a cultural activity that incorporates skills similar to popular contemporary New Zealand sports: rugby, touch rugby and netball (Wilkie, 2014, para. 6), as well as providing an opportunity for Māori to become enthusiastic about their Māori heritage and to get involved in their Māori culture (Griffiths, 2015, para. 7).

Another opportunity that participation in kīorahi provides is the prospect of creating or maintaining relationships with other Māori people (Ryan & Deci, 2000). Putman (2000) states that participating in shared activities with other people; provide an effective method for social networking. Kīorahi offers Māori regular sustained social interactions with other Māori, which may strengthen the physical, social and cultural infrastructures of their communities (Bailey, 2005, p. 75). Donnelly (1996) discusses how interacting with other people in a shared activity provide those participants with; a sense of belonging and increased social networking, community cohesion and civic pride.

There are many reasons why Māori would find participating in kīorahi enjoyable, for example, interacting with other Māori (Hayes, 2012), as previously mentioned. A sense of enjoyment would also come from testing your own physical limits (Deci & Ryan, 2000), trying to beat one's past performances in the activity (Pelletier et. al, 1995) and to self-initiate and regulate your actions (Vallerand & Losier, 1999; Deci & Ryan, 2000). This idea has been reinforced by the New Zealand media (Hayes, 2012; Jamieson, 2015; De Graaf, 2015; Kavanagh-Hall, 2015; Knight, 2015;

Griffiths, 2015) who have all discussed the physical nature, competitiveness and strategic nature of the game; attributes which would make the game an enjoyable activity for Māori people.

2.17 Conclusion

According to Brown (2008), kīorahi is a re-enactment of the Rahi and Te Ara traditional narrative, where the ball game was created to remember an intertribal quarrel and the pursuit of peace. The whakapapa of kīorahi reportedly continues to the Second World War, where the sport travelled overseas to Italy and France with the Māori Battalion (Barton, 2014). Kīorahi has emerged more recently in America through the McDonalds “Passport to play” Programme (Jones, 2005). Kīorahi has also benefitted from the revival of Māori games and pastimes been played all around Aotearoa (De Graff, 2013), currently occurring all over Aotearoa (Kavanagh-Hall, 2015; Knight, 2015; Griffiths, 2015). The rapid uptake of kīorahi could be attributed to the sport sharing many similar movements found within modern sports played in Aotearoa (McKeown, 2013, para. 2; Maoate-Cox, 2013).

As Table 1 illustrates, kīorahi shares five distinct fundamental motor skills with other modern sports played in Aotearoa: rugby, rugby league, netball and basketball. This overlapping of skills means that kīorahi is an easy sport to pick up if people had played the previously mentioned sports. Kīorahi builds on people’s prior cultural knowledge of these modern sports and demonstrates the importance of culture; the shared values, beliefs and rituals that are transferred from one generation to the next (Damien, 1987). The Māori cultural values outlined in Table 2 represent the values that the kaupapa of kīorahi shares with iwi, hapū and whānau. As The Ministry of Development (2010) states, culture is a strong contributor to a person’s self-identity.

The forming and maintenance of an individual’s self-identity involves being aware of how you see yourself, how others see or judge you and understanding the associated privileges that come with the identity others

assign to you (Babad, Birnbaun & Benne, 1983). The labels and actions people undertake to maintain or strengthen their identity show how and what they privilege when constructing and maintaining their self-identity (Wilmott, 1989; Tyler, Brome & Williams, 1991). Participation in Māori cultural practices and activities; knowledge of tribal affiliation (Te Rangi Hīroa, 1982; Rangihau, 1975; Walker, 1990; Barlow, 1991; Broughton, 1995; Durie, 1998), Te Reo Māori (Kāretu, 1993), practice of karakia (Durie, 1995; Houkamau & Sibley 2010), watching and listening Māori media (Māori Television, 2014; Te Puni Kōkiri, 2011b), visiting your marae (Durie, 1998, 2003), involvement with Māori organisations, Māori sports and rūnanga (Durie, 1995, Houkamau & Sibley, 2010) and participation in kapa haka (Pihama, Tipene & Skipper, 2014) are activities and knowledge that demonstrate how what Māori value and privilege when constructing or maintaining a Self-identity.

One of the main reasons why kīorahi is attractive is because it is an inclusive Māori activity that facilitates a Māori self-identity in a comfortable non-threatening environment (Maoate-Cox, 2013). Because of the inclusive nature of kīorahi it assists with creating or strengthening relationships and networks with people. The collective value of these networks characterised by norms of trust and reciprocity (Bordieu, 1986; Putman, 2000; Stone & Hughes, 2000) can be used to bridge networks and and/or bind a community together. Bridging capital (Dekker & Uslaner, 2001) assists in creating linkages between networks that exist in distinct communities, while bonding capital strengthens the bonds of a distinct group (Pretty, 2003).

If a group develops negative norms, bonding capital can have negative effects on a community (Putman, 2000); however, if a group has positive social norms strong bonding capital is beneficial (Fernandez & Nichols, 2002; Leonard & Onyx, 2003). Because kīorahi encourages positive social norms (Hayes, 2012; Jamieson, 2015; De Graaf, 2015; Kavanagh-Hall, 2015; Knight, 2015; Griffiths, 2015) the potential bonding capital from

kīorahi is beneficial to Māori communities reinforcing positive norms of trust and reciprocity which could lead to developing bridging capital.

The more activities people have in common with each other the easier it is to include them into your network. As stated by the United Nations (n.d. para. 4) sport provides an opportunity to participate and include all people. Motivations to participate in sport can be characterised by fun and pleasure (intrinsic motivators), or partaking in a sport to obtain an external award or outcome (extrinsic motivators) (Deci & Ryan, 1985). An individual's motivations for participating in a sport can also involve the desire for affiliation and social status (Allen, 2003), and or the need for competence, relatedness and autonomy, all aspects of Self-Determination Theory (Ryan & Deci, 2000). The motivations driving Māori participation in kīorahi include: the traditional narrative attributed to the game (Brown, 2008), involvement in a Māori activity that reinforces a Māori identity (Houkamau, 2006), generating new and strengthening relationships, creating a sense of belonging, and gaining enjoyment from the physical, competitive and strategic nature of the sport (Hayes, 2012).

Chapter three: Research design

3.0 Introduction

This chapter will set out the methodology used to answer the research questions outlined in chapter one: being a survey and series of semi structured interviews (Please refer Appendix three for a copy of this study's survey and Appendix six for copy of the interview questions). As part of this process it will also explain the Māori identity model and bonding capital model designed and utilised by the researcher to analyse his survey data, which helped identify appropriate interviewees for his research project.

In addition, there will be a discussion on the research paradigm adhered to by the researcher, how he conceptualised his research project's population of interest and formulated his sampling plan, the design of his survey, how his interviews were conducted, the design of his interview questions and how ethical guidelines were set and adhered to by the researcher. As discussed in chapter one the researcher when administering his survey collected data from non-Māori kīorahi players for ethical reasons; however, their surveys were separated from the Māori players' surveys and their survey results are presented only in the Appendix of this thesis.

3.1 Research paradigm

A research paradigm is a worldview that guides how a researcher ontologically and epistemologically undertakes their research (Lincoln and Guba, 1994). The research paradigm governs a researcher's approach to studying crucial properties and relations of being and also limits the validity of knowledge claims, it represents a choice in a set of beliefs that will direct the entire research process (Guba, 1990).

As the researcher was conducting research on kīorahi participation, in particular the reasons why Māori individuals, play the sport, the researcher decided that kaupapa Māori methodology (Smith, 1999) would be the best approach to guide his research. As stated by numerous researchers (Smith, 1997, Smith, 1999, Pihama, 2001, Mahuika, 2008) in a kaupapa Māori

research paradigm framework, the research is to be undertaken by Māori, for Māori, with Māori. A kaupapa Māori research paradigm approach allowed the researcher to acknowledge and incorporate Māori perspectives and approaches of being (Irwin, 1994), thus giving validity to Māori knowledge (Smith, 1999, pp. 172-175).

Smith's (1999) kaupapa Māori paradigm, the most comprehensive work produced on kaupapa Māori research, gives the following seven ethical guidelines:

1. Aroha ki te tangata.
2. Kanohi kitea.
3. Titiro, whakarongo, kōrero.
4. Manaaki ki te tangata.
5. Kia tūpato.
6. Kaua e takahia te mana o te tangata.
7. Kaua e mahaki (p. 120).

This tikanga is paramount for all Māori researchers and or non-Māori researchers wanting to conduct meaningful research on Māori, as it demonstrates a willingness to connect with te ao Māori and legitimatises that worldview, thus validating the kaupapa. The validity and legitimacy of mātauranga Māori was a significant factor for the researcher utilising a kaupapa Māori research paradigm. As such, whakapapa, Te Reo Māori, tikanga Māori, rangatiratanga, and whānau (Durie, 1995, Walker, 1996, Smith, 1999) were key to the researcher during this process and incorporated into the design of the questions in the survey and how the interviews were conducted. A mātauranga Māori approach to research also ensures that participants are respected and their views and opinions are given highest consideration by the researcher. These two goals were paramount in the mind of the researcher when designing his research study.

Indigenous epistemologies like a kaupapa Māori paradigm allows for the utilisation of other traditional Western paradigms alongside it (Foley, 2003, pp. 44-50). A kaupapa Māori researcher utilising Western Paradigms needs

however to ensure that the kaupapa Māori paradigm is the overarching paradigm and directs the researchers interactions with the community he or she is conducting research for (Mahuika, 2008). Alongside a kaupapa Māori paradigm the researcher utilised grounded theory. As Glaser and Strauss (1967) discuss that it is a kaupapa that evolves from the data rather than a theory driving the collection of data, thus, preventing a researcher from forcing their preconceived notions on to the data. As this study sought to understand participation in kīorahi, identity construction and maintenance, and the creation of bonding capital, all from the player's perspective; without a predetermined theory formulated by the researcher; a methodology guided by grounded theory (Glaser and Strauss, 1967) was deemed appropriate. Goulding (2002) states that grounded theory is also an appropriate methodology when the generation of theory is in an area where either little is already known; or a researcher seeks to provide a fresh slant on existing knowledge.

3.2 Overview of research methodology

This study utilised both secondary and primary data to help answer the research objectives set out in chapter one. Secondary data, as outlined and discussed in Chapter 2, came from existing literature on Māori ball games, sport, Māori culture, Māori identity, self-identity, social capital, bonding capital, motivations for playing sport, why indigenous people play indigenous sports and why Māori play kīorahi. Primary data were collected through a survey of kīorahi players in the Waitaha region which was followed up by interviews with Māori individuals who were chosen based on a Māori identity model and bonding capital model designed by the researcher. The following sections outline the rationale for the questions used in the questionnaire.

3.3 Māori identity model

The Māori identity model designed by the researcher was based on the following key dimensions: connection to home marae, an individual's proficiency in Te Reo Māori, their knowledge of tikanga, the extent to which they practised tikanga, participation in Māori activities, association with their iwi, and interests in te ao Māori (Durie, 1996, Williams, 2000). These aspects were chosen because they are indicators of an individual privileging being Māori when constructing and maintaining their self-identity, see discussion below.

Core to creating and maintain a Māori self-identity is membership of whānau, hapū, iwi and waka (Walker, 1990), while Perrett & Patterson (1991) discuss how the traditional Māori view of self is quite startlingly non-individualistic, where the kinship group, be it whānau, hapū, iwi or waka, is seen as more important than the individual. Rangihau (1975) and Broughton (1993) discuss how cultural practices such as language, customs, kinship obligations and traditions are fundamental to an individual's socialisation within waka, iwi, hapū and whānau identities. Knowledge of whakapapa, involvement in marae activities, competence in Māori language, links with ancestral lands, participation with Māori social institutions such as kapa haka and sporting clubs, and associations with whānau, are also all valuable components to Māori self-identity (Durie, 1995, 1998, 2003). Typologies of Māori identity also have incorporated whether an individual has specific knowledge such as karakia, spends time with other Māori in iwi organisations, and participates in Māori sports and community groups (Durie, 1995; Houkamau & Sibley, 2010; Webb & Shaw, 2011).

The researcher's questionnaire comprised eight questions designed to identify whether the respondent privileged various activities and knowledge that would be considered indicators of a Māori self-identity. The answers to these questions were then coded and weightings assigned to responses to calculate an overall rating for each respondent for the researcher's Māori identity model.

There were four dichotomous questions asking whether an individual knew their marae, belonged to a kapa haka group, were a registered iwi member, watched or listened to Māori television and or radio. These questions were given a weighting of one for a positive response and zero for a negative. These questions were weighted equally as the researcher considered them all equally important dimensions in terms of an individual privileging being Māori as a component of their self-identity.

The researcher also incorporated four scaling questions: the first asked whether individuals visited their marae in 2013 and was weighted as follows: zero was given to those who never visited, two for visiting once, three for three to four visits, a score of four for visiting the marae four to five times and finally a score of five for visiting six or more times. These responses were weighted in this way to represent the increasing time and financial commitment on the part of respondents.

The second scaling question asked about a respondent's knowledge of Te Reo Māori. The researcher as a Te Reo Māori teacher felt that the following options should be provided to assess how individuals valued using Te Reo Māori. A score of one was given if they reported knowing only a few words, two if they knew a few phrases, four if they could have a simple conversation on everyday things and six if the individual could discuss complex ideas. The weighting reflected the researcher's belief on how important the use of Te Reo Māori was to respondents and also represented the degree of energy, effort and commitment each level would require.

The third scaling question asking whether an individual recited karakia was given a weighting of zero for never, two for only during pōwhiri, hui or tangi, three for any important event and a score of five for before meals and any important event. In the researcher's opinion the weighting given to the responses reflects the effort and the importance respondent's place on

these activities in their daily life and the degree to which they privilege them as part of their self-identity.

The final scaling question dealt with whether the respondents practised tikanga in their home. Respondents who responded with nothing were given a score of zero, if they practised only certain kawa like not sitting on flat surfaces they were given a score of two, those who practised tikanga for certain activities like personal grooming were given a score of three and respondents whose every daily activity conforms to tikanga were given a score of five. Again, the researcher felt the weighting reflected the importance respondents placed on these activities in their daily lives.

The researcher then assigned a range of numerical values to each of the labels he utilised for his Māori identity model. After going through the relevant literature on Māori identity models (Durie, 1994, 1995; Williams, 2000; Houkamau & Sibley, 2010), the researcher felt three labels were appropriate to categorise the data he had collected data on Māori identity, and that he felt best encapsulated the respondent's answers and were non-judgmental. The labels used by the researcher related to the degree to which individuals participated in the activities and how they privileged being Māori as part of their self-identity. 'Confident', 'Comfortable' and 'Weak' were his chosen labels.

3.4 Bonding capital model

The researcher's bonding capital model was based on two key issues he identified from the literature (Putman, 1998; Woolcock, 1998; Narayan, 1999; Pretty, 2003; Stone, 2003; Poortinga, 2006) on bonding capital; the first issue was the importance of the number of people in an individual's social network, for that network to be valuable to the individual in achieving personal goals. The second key issue was the strength of the nodes, individuals, people or things in a network, in an individual's social network. A large social network with nodes that are not very strong is not as valuable as a smaller network with strong nodes. In order for his model to assess

these two dimensions the researcher collected data on the number of individuals or nodes in each respondent's network and the strength of the network. The strength of the network was assessed by questions related to others giving up time and being prepared to invest emotionally in the respondent and expending financial resources on the respondent. Activities that just required an individual to give up time and make no major emotional or financial investment towards the respondent rated low on the scale, for example, how many individuals they could get a ride to the airport from. An activity where an individual would assist the respondent moving house would require a stronger relationship with that person because of the stressful nature of the activity. However, the last dimension, how many people could you discuss personal issues with in a deep and meaningful way, requires a stronger social commitment, compared to the previous dimensions discussed, this is despite the very low to nil financial investment required, as the emotional investment incurred is very high (Stone, 2003).

The researcher assigned a numerical value to each label utilised for the respondent's strength in each category in order to be able to differentiate between those with: 'Very strong', 'Strong', 'Medium', 'Weak' and 'Very weak' bonding capital.

3.5 Population

For this study several criteria impacted upon how the researcher conceptualised his population of interest. The first criterion was participation in kīorahi. The researcher was interested in collecting data from individuals who were currently participating in kīorahi. This criterion was however constrained by logistical factors, in that the researcher due to time and financial constraints imposed by mahi and whānau obligations could not easily leave Christchurch to collect primary data. So he further defined his population of interest as being individuals who participated in kīorahi but resided in Christchurch.

The second key criterion was that the kiorahi players were Maori; as the focus of this research is on Maori participation in kiorahi. The researcher for this study was therefore interested in Waitaha kiorahi players who self-identified as Māori. Fortunately, the researcher is involved in the coordination and development of kiorahi in Christchurch and so had the contact details of all of kiorahi players who reside in Christchurch.

However for ethical reasons the researcher invited both Maori and non-Maori Waitaha kiorahi players to participate in his survey, separating out the surveys from non-Maori respondents; whose results are discussed in the Appendix of this thesis. Only Maori kiorahi players however were invited to participate in interviews.

3.6 Selection of survey respondents and interviewees

For the survey data, the researcher utilised a non-random sampling technique to collect data from his population of interest. Convenience sampling was utilised for this study using three communication channels. Firstly, the researcher emailed all the kiorahi players he had contact details for, his survey, information sheet and consent form (Please see Appendix one and Appendix two for the researchers information sheet and consent form utilised for the survey) and invited players to either email back a scanned completed copy of the documents or drop off the completed documents to a survey collection box which was placed on the table near each game. The second communication for sampling involved placing the survey, information sheet and consent form on Facebook pages of kiorahi teams in Waitaha and inviting players to complete the forms and either email a scanned copy or drop off completed forms to the survey collection box. The last communication channel involved the researcher making a general announcement to players, before and after games he coordinated, that his survey, information sheet and consent form were on a table near the field, and asking interested players to complete the forms and place them in the survey collection box. As previously discussed the researcher then separated the completed surveys into two groups being Māori and non-

Māori. This sampling process resulted in 36 surveys being completed by Māori respondents and seven by non-Māori.

Convenience sampling was used because of three key factors: one, the population of interest, kīorahi players in the Waitaha region, is not very large; two, this particular group is not easily identified or readily observable in a social situation; and three, because the game is only played three months of the year at present, it made sense for the researcher who had the email lists of the players, access to kīorahi team Facebook pages and was also present at the games to use these communication channels to make available his survey, as such convenience sampling was the best approach given the factors previously discussed.

For his interviews, after the survey data had been collected and the researcher's Māori identity model and bonding capital model had been applied to the data collected from Māori respondents, judgmental sampling was utilised to identify a list of potential interviewees from those survey respondents who had agreed to be interviewed. Neuman (2000) states that judgmental sampling is the most appropriate to utilise when the researcher is required to select from their population unique cases that are specifically informative.

Judgement sampling involves the researcher making a judgement around which individuals they will or will not include in their sample; the validity of a judgement sample relies on the expert who is selecting the elements from the population (King, 1994; Neuman, 2000). The researcher felt that his understanding of his Māori identity model and bonding capital model suitably positioned him as an expert.

Once the list had been created the researcher then contacted individuals by two means, the first was by e-mail and the second was by phone, they were then asked if they were still prepared to be interviewed. If respondents agreed to participate, individuals were given an interview information sheet (Refer to Appendix four) to help them determine whether they would

participate. On initial contact potential subjects were given a consent (Refer to Appendix five) and information form and told that the research was for academic purposes and that the data they provided would be presented in a manner that ensured their complete anonymity.

3.7 Survey

In the first stage of primary data collection, the researcher decided to use a survey to collect primary data. A survey was utilised because it provided flexibility for the researcher to collect qualitative and quantitative data from his sample. Surveys are a systematic method for collecting data, and offer the researcher insights and understandings into social phenomenon (Grove et al., 2011) they wish to examine. A survey is appropriate when the researcher knows the possible range of data that he might collect from a question (Fowler, 2013).

As mentioned previously, kīorahi is not played all year around in Waitaha, only three months of the year, thus, the researcher only had a limited window of time to collect data from his population of interest. As such, the survey allowed data to be collect reasonably quickly and was an appropriate primary data instrument for use in the field.

3.8 Survey design

The survey included a header that clearly indicated the aim of the research and a summary of why it was being conducted and the respondents' rights. The survey design compromised of 20 questions which were based around four components the researcher felt would help him answer the research questions outlined in chapter one, they included questions on demographics, why people participated in kīorahi, questions related to bonding capital and the fourth, centred around respondent's practicing of tikanga and engagement with the Māori community. The survey was structured so that all participants would complete the questions related to why they participate in kīorahi, and assessment of bonding capital. Only

Māori respondents were however asked questions designed to assess their privileging of a Māori self-identity.

The age questions were designed to allow the researcher to identify which age groups participate in kīorahi in Waitaha. The question related to why people participated in kīorahi was an open question asking respondents to list up to three things they most enjoyed about kīorahi. The researcher also asked respondents to rate their level of agreement with statements about potential benefits of participating in kīorahi using an amended Likert scale, where the neutral option was removed, to force respondents to give either a positive or negative response to the statement and to avoid the possibility of a central tendency bias (Cohen, Manion & Morrison, 2000; Gilbert, 2008). Closed questions were asked for the bonding capital section to quantify the nodes in their network and the strength of their network. These questions were asked of all respondents Māori and non-Māori.

The section which concentrated on Māori culture started with a branching question asking respondents their ethnicity. Once this question was asked Māori respondents carried on by first answering an open ended question on tribal affiliation. Respondents were asked to identify their iwi affiliations; as opposed to identifying the iwi they affiliated with because many contemporary Māori can trace their descent from multiple iwi (Webster, 2002, p. 361). Rank order questions were then asked related to the number of times they visited their marae and their knowledge of Te Reo Māori, dichotomous questions to assess how much they privileged being Māori as part of their self-identity, and finally rank-order questions asking the level of tikanga they practised.

3.9 Analysis of survey data

The researcher produced a coding sheet for his survey where he determined numerical values for each demographic question and the questions related to the reason why people play kīorahi.

The questions about culture and bonding capital were assigned numeric values as previously discussed. The researcher weighted the various responses related to Māori culture as being key to their self-identity and summarised responses to come up with a single numerical value and that numerical value then was compared to a scale to work out whether they had a 'Confident', 'Comfortable' or 'Weak' constructed Māori self-identity.

Table 4 below outlines each of the Māori identity questions and the weighting assigned for each response related to respondent's Māori self-identity.

Table 4 Weighting for survey identity questions responses

Identity question	Nominal weighting for response
Knows ancestral marae	
No	0
Yes	1
How many times marae visited	
have never visited ever my ancestral marae	0
Once	2
Two to three times	3
Four to five times	4
Six or more times	5
Knowledge of Te Reo Māori	
I know a few common words	1
I can speak a few phrases	2
I can have simple conversations about everyday things	4
I can discuss complex ideas	6
Belong to kapa haka group	
No	0
Yes	1
Registered iwi member	
No	0
Yes	1
Viewing Māori television	
No	0
Yes	1
Recital of karakia	
Never	0
Only at pōwhiri, hui, or tangi	2
Before starting any important activity	3
Before meals and starting any important activity	5
Practise of tikanga	
No	0
Only certain kawa / customs (e.g. not sitting on tables)	2
Only for some activities (like personal grooming)	3
Every activity in my home conforms to tikanga	5

After an appropriate weighting was assigned to each possible response for each question related to his Māori identity model, the researcher created a continuum for his model. The model was based on Māori identity literature (Kāretu, 1993; Durie, 1995, 1996, 2003; Williams, 2000; Houkamau & Sibley, 2010; Webb & Shaw, 2015), which resulted in three labels on how much an individual privileges being Māori as part of their self-identity. The researcher came up with labels that he felt were not judgemental, as self-identity is a very personal choice (O'Regan, 2001), with the highest number a respondent could score, 25, as 'Confident' and the lowest, 0, being 'Weak' and determined that the midway point should be labelled 'Comfortable'. The researcher utilised an 'Interval scale' to determine the numeric range for each label. Table 5 outlines the nominal range given to each of the labels.

Table 5 Identity categorisation labels

Identity categorisation label	Nominal range
Confident	25-19
Comfortable	18-10
Weak	9-0

Table 6 sets out the weighting for each response to a dimension of the researcher's model of bonding capital.

Table 6 Weighting for survey bonding capital questions

Bonding capital question		Nominal weighting for response	
Cell-phone numbers of team members			
a) 0	b) 1-2	a) 0	b) 2
c) 3-4	d) 5-6	c) 3	d) 4
e) 7-8	f) 9-10	e) 5	f) 6
g) 11-12	h) 13-14	g) 7	h) 8
i) 15-16	j) 17-18	i) 9	j) 10
k) 19-20		k) 11	
Friends with on Facebook			
a) 0	b) 1-2	a) 0	b) 2
c) 3-4	d) 5-6	c) 3	d) 4
e) 7-8	f) 9-10	e) 5	f) 6
g) 11-12	h) 13-14	g) 7	h) 8
i) 15-16	j) 17-18	i) 9	j) 10
k) 19-20		k) 11	
Ride to the airport			
a) 0	b) 1-2	a) 0	b) 2
c) 3-4	d) 5-6	c) 3	d) 4
e) 7-8	f) 9-10	e) 5	f) 6
g) 11-12	h) 13-14	g) 7	h) 8
i) 15-16	j) 17-18	i) 9	j) 10
k) 19-20		k) 11	
Moving house			
a) 0	b) 1-2	a) 0	b) 2
c) 3-4	d) 5-6	c) 3	d) 4
e) 7-8	f) 9-10	e) 5	f) 6
g) 11-12	h) 13-14	g) 7	h) 8
i) 15-16	j) 17-18	i) 9	j) 10
k) 19-20		k) 11	
Discuss personal feeling			
a) 0	b) 1-2	a) 0	b) 2
c) 3-4	d) 5-6	c) 3	d) 4
e) 7-8	f) 9-10	e) 5	f) 6
g) 11-12	h) 13-14	g) 7	h) 8
i) 15-16	j) 17-18	i) 9	j) 10
k) 19-20		k) 11	

Once a weighting was assigned to all possible responses for the bonding capital questions, the researcher designed a scale for the bonding capital model. The researcher conceptualised the level of strength of bonding capital using a scale where five labels were used to indicate the varying degrees of respondent's bonding capital; the highest score as 'Very strong' and the lowest score as 'Very weak'. Table 7 below outlines the nominal range of each of the labels given for the bonding capital model.

Table 7 Bonding capital categorisation labels

Bonding capital categorisation label	Nominal range
Very strong	31-55
Strong	26-30
Medium	16-25
Weak	11-15
Very weak	0-10

3.10 Interview

The interviews followed a semi structured format based around seven questions relating to the study's research objectives and were grounded in the research problem (Bryman & Bell, 2011, p. 198). As stated by Minichiello, Aroni, Timewell & Alexander (1990) the semi-structured format was chosen because it was felt that it would reveal more valuable data for to the research than a structured interview, yet still ensure that the individual provided answers to the researcher's key questions in his study.

Each audio recorded interview lasted between 30 to 45 minutes and was conducted by the researcher in his office at a time convenient to each individual respondent. The researcher conducted all the interviews and used a question list (Refer to Appendix six).

The interviews were conducted utilising the following format: a mihi, rapport building questions, the research questions relating to the study's research objectives, and an appropriate farewell. The relational abilities of the interviewer are particularly paramount in gathering valid and reliable data from interviewees (Ritchie & Lewis, 2003). As such, the researcher made sure he conducted his interviews in a manner that made it simple for his respondents to react towards all questions (Clough & Nutbrown, 2007).

The researcher started each interview by greeting the respondent in Te Reo Māori with a mihi (greeting), which was welcoming but professional. As the research was conducted under a kaupapa Māori paradigm, the mihi was appropriate and set the tone of the interview (Smith, 1999). Putnis & Petelin (1996) state this initial greeting between the researcher and the interviewee is very important to help build a sense of rapport and put both at ease. After mihi were exchanged, each respondent was asked one or two non-threatening questions to establish common ground. Minichiello, Aroni, Timewell & Alexander (1990) discuss that rapport building with the respondent is crucial for obtaining honest and meaningful answers to the researcher's questions.

Each of the respondents were then asked the research questions related to the overall objectives of the study. The researcher encouraged all respondents to share their answers to the questions in a manner comfortable with the individual. This regularly involved respondents first discussing background information to the kaupapa, as they felt it necessary for the researcher to fully understand. This further background information provided the researcher with valuable insights into some of the underlying reasons for their answers and added vital data that needed to be taken into account (Bresnen, 1988).

All respondents were thanked at the end of the interview and were farewelled in Te Reo Māori, which the researcher felt was appropriate. As discussed by Putnis & Petelin (1996) it is of utmost importance that the interview concludes in a positive manner; not only to leave with a favourable impression of the researcher, their organisation or institution they represent, but, also of the interview process.

There were two ethical reasons why it was vital that the respondents left the interview with a favourable view of the process. Firstly researchers should avoid causing harm to their subjects at any stage of the research process (Neuman, 2000). If an interview is conducted and concludes in a poor manner and the respondent leaves with a bad experience there is the possibility of causing emotional harm. The second reason relates to the duty owed to other future researchers. Neuman (2000) states that at all times a researcher should try to improve the reputation and recognition of the research process, especially when conducting research on Māori (Smith, 1999), this will ensure that any future researcher will be received in a positive manner by those individuals who participated in the research.

3.11 Design of interview questions

Producing effective research questions for the interview process is a very vital component to the researcher's interview design. The researcher must take due diligence with their design of each question to adequately reveal and gain the maximum data from the respondents. McNamara (n.d.) gives the following format for designing effective research questions for the interview process: (1) the questions should be open-ended and give the opportunity for respondents to select how they answer the question; (2) wording should be neutral so as not to influence answers; (3) the research questions should be asked separately; (4) questions should be worded clearly; (5) the researcher must take care about asking "why" questions.

All respondents were asked seven open questions related to how they initially became involved in kīorahi, why they participate in kīorahi; their social relationships with their kīorahi team members and their self-identity.

3.12 Creation of transcripts

Halcomb & Davidson (2006) describe the creation of transcripts as a process of reproducing spoken words, such as those from an audiotaped interview, into written text (p. 38). This process can be done in many ways, which include a naturalistic approach or de-naturalistic approach. A naturalistic approach is a word for word reproduction of the interview (Poland, 1995), and a de-naturalistic approach, is where words are standardised and grammar corrected (Halcomb & Davidson, 2006). The researcher employed a naturalistic approach to the transcription of his interviews in order not to impose his meaning on the voice of his respondents and better represent all those voices. At the conclusion of each interview, the researcher typed up and produced a transcript of the interview in preparation for analysis.

3.13 Analysis of interview data

Once all his interview data was transcribed the responses for each question were grouped together. The combined responses to each of the study's research questions were then coded to identify any common themes and patterns. Once the data has been separated and combined the researcher then can reflect appropriately on the findings (Miles & Huberman, 1994, p. 56).

Coffey & Atkinson (1996) state that for the researcher to make conclusions the process of coding of qualitative data should be reductive with the number of codes reducing as respondents' ideas are aggregated together; a process which at times results in data being discarded. Adhering to this kaupapa the voices of the respondents interviewed in this study would need to be reduced to represent one voice reflecting the thoughts of the majority; which would become the answer to the researcher's questions. However, as this research was conducted under a kaupapa Māori paradigm the researcher was mindful that all the voices should be represented adequately and appropriately in his results and analysis as this would reflect a holistic approach (Smith, 1997; Smith, 1999; Pihama, 2001; Mahuika, 2008).

All the combined responses were analysed by the researcher and all the identified themes and patterns were discussed and shared by the researcher to represent the voice of his respondents. Themes were initially compared and contrasted using features suggested by the data rather than by a predetermined theoretical framework, following a Grounded Theory Approach (Glaser and Strauss, 1967). This process also reflects a kaupapa Māori approach that avoids the discarding of minority views in an attempt to produce a single truth based on the views of the majority.

3.14 Ethics

Whenever research is conducted the question of ethics needs to be considered to ensure that certain standards are met. However, as stated by Smith (1999) research on Māori and other indigenous peoples are often met with a sense of suspicion and negativity (pp. 118-120). As the research was conducted under a kaupapa Māori paradigm it was vital that the research be considered ethical from a Māori perspective.

An added ethical dimension to this research was the desire of the researcher not to cause harm to non-Māori participants in kīorahi in Waitaha through excluding them from the opportunity to participate in his research. As a key kaupapa of kīorahi is its inclusiveness the researcher felt it was important that non-Māori be able to participate in his research if they so desired. This however presented an initial conundrum in that the researcher's desire to include non-Māori kīorahi players conflicted with the key kaupapa of this research which is why Māori participate in kīorahi. This conflict was resolved by inviting non-Māori to participate in the survey but not the interviews. Then presenting the non-Māori survey data separately in the Appendix of this thesis.

To ensure that the appropriate steps were taken, approval was sought and obtained from the University of Canterbury Māori Research Advisory Group and the University of Canterbury Human Ethics Committee for the research methodology and ethical guidelines were also formulated with the assistance of my supervisor and assistant supervisor, which were adhered to throughout the research. The ethical guidelines formulated to assist the researcher in collecting his survey and interview data they are discussed below.

3.15 Ethical Guidelines

Avoiding harm to respondents:

- The researcher took all accountable precautions to ensure that his respondents were in no way directly harmed or adversely affect as a result of their participation in his research project (Israel & Hay, 2006). An information sheet was provided to the survey and interview respondents clearly stating their rights with an accompanying consent form that allowed them to participate in the study (Bryman & Bell, 2007, p. 131). As discussed by Diener & Crandall (1978) providing these two documents is best practise when conducting research (p. 128), and provides respondents the opportunity to choose whether or not they participate in the research on the basis of them understanding any potential harm that may occur to them.

Accounting for the researcher's inside-researcher status:

- The researcher is the coordinator for kīorahi in Waitaha and as such for his study he could be considered an inside-researcher, as he was conducting research on a community that he is part of (Unler, 2012, p. 1). Also, his role within that community gave him a privileged position. In order to ensure that no participants felt coerced to participate because of the researcher's status within the community the researcher decided to avoid kanohi ki te kanohi requests to players to participate in his survey or subsequent interviews. Instead he utilised the Facebook page's of kīorahi teams in Waitaha and email lists of kīorahi players to initially disseminate his survey; along with the information sheet and consent form attached. Players who wished to participate in the researcher's survey were requested to either email a scanned copy of the completed survey, information sheet, and consent form to he researcher or placed the completed forms in a box that would be present after kīorahi games. The researcher also left copies of his survey at table near where kīorahi games were been held; along with copies of information sheet and consent form, with a box for players to put the complete forms in should they wish to participate. By not requesting players to

participate face to face the researcher feels that he did not use his mana to try and coerce players to participate. The survey contained a question asking whether the respondents would be prepared to be interviewed and the researcher only interviewed individuals who had agreed in the survey to be interviewed.

- While the researcher is a key part of the sport of kōrahi in Waitaha he feels he maintained objectivity regards the possible results of his study and did not attempt to manipulate consciously or subconsciously his results towards a predetermined answer. Adhering to a grounded theory and kaupapa Māori approach assisted in avoiding the risk of shaping the data to conform to anticipated outcome which is oftentimes a problem in research conducted by an insider-researcher (DeLyser, 2001; Hewitt-Taylor, 2002).

Informed consent

- Making sure the researcher's participants are appropriately informed is one of the key functions they need to take into consideration (Israel & Hay, 2006). Once respondents have received informed consent they can decide whether participation in the research could cause them harm. All survey respondents in this study were provided with an information sheet detailing briefly the purpose of the study and giving the researcher's contact details should they have any further queries. (Refer Appendix Two) and a consent form to fill out before conducting the survey. Respondents were provided with these documents to ensure they understood the nature of risks and benefits involved in participating in the research. This allowed the respondents to make an informed decision about participation in the research project.
- Once respondents were selected for interviews, they were each given an information sheet detailing the purpose of the study, a consent sheet, and given the opportunity to ask questions and reassure them that their anonymity would be respected.

- Informed consent was gained from all individuals by the researcher. The standard consent form designed by the University of Canterbury Human Ethics Committee was used for this purpose. (Refer Appendix two and five).

Confidentiality and privacy

- The researcher kept all data collected in a safe and secure location and all collected data was not passed on to any third party, particular attention was taken with any information that pertained to sensitive issues.
- The privacy of all individuals involved in this study was respected, with the anonymity of respondents guaranteed through the way in which the research was structured and the results presented. This was achieved by issuing respondent codes instead of names and used pseudo names for other people mentioned by respondents during interviews. All data that was collected about the process was in this way kept confidential

Community endorsement and participation

- The researcher spoke with key stakeholders and Māori community leaders within Waitaha which included; Kaumātua within Waitaha, Waitaha Māori teachers association members, The Programme Leader of Te Tohu Paetahi o Te Puna Wānaka, He Oranga Pounamu and Canterbury Secondary school Physical Education departments who all gave positive endorsement of the research. The kaumātua, Programme Leader of Te Tohu Paetahi o Te Puna Wānaka and the Waitaha Māori teachers association members were particularly interested on how the research could give some valuable insights into using kīorahi as a vehicle for te reo; He Oranga Pounamu were interested in how the research could be used to encourage rangatahi Māori of the Waitaha region to engage in physical activity and the secondary schools physical education

departments wanted to see how the game could be developed within the school curriculum.

3.16 Community verification of facts and sharing of knowledge

Following a kaupapa Māori paradigm the researcher intends to ensure that his research participants and the wider Waitaha community benefit from the research. The researcher felt strongly that any benefits should not just accrue to the researcher in terms of achieving his higher qualification but also benefit the wider Māori community and key stakeholders, to allow them to better understand the role of kīorahi in maintaining Māori identity and creating bonding capital. The researcher intends to invite all kīorahi players in Waitaha to a presentation of his research findings at Te Puna Wānaka once his master's thesis has been submitted for marking.

3.17 Assumptions

The researcher formulated the following assumptions:

- His survey sample will be representative of the population of interest being kīorahi players in Waitaha.
- The behaviour, attitudes and cultural knowledge of Māori kīorahi players in Waitaha are similar to those participating in the sport in other regions of Aotearoa which would allow the application of this study's findings to other populations of kīorahi players.
- The sample of interview respondents will be representative of the categories the survey respondents fell into for the researcher's Māori identity and bonding capital models.
- Interviewees would not misinterpret any of the interview questions. This is important for the data to be both valid and reliable (Ghuri & Gronhaug, 2010, p. 130).
- The interviewer will engage with each interviewee in a consistent manner to ensure that each respondent potentially develops the same level of rapport with the researcher. Morrow (2005) states that rapport influences the degree to which respondents feel comfortable about sharing their thoughts about a topic to create a situation from

which valid data can be collected (p. 256). Consistency of the interview process was important for the interview data to be reliable.

3.18 Delimitations

- This study is purely descriptive. Its purpose is not to provide definitive answers to the research goals that were formulated in chapter one, but to gain further insight in the complex issue of constructed Māori identity and bonding capital through analysis of relevant literature and the thoughts of Māori involved constructing their self-identity and maintaining social networks.

3.19 Limitations of this study

- The population of interest being Māori kīorahi players in Waitaha will not necessarily be reflective of the behaviours, values, and cultural knowledge of kīorahi players in other regions of Aotearoa. This would mean that the results from the study could not be applied outside of Waitaha.
- His survey sample will not be representative of the population of interest being kīorahi players in Waitaha.
- The sample of interview respondents will not be representative of the categories the survey respondents fell into for the researcher's Māori identity and bonding capital models.
- Interviewees may misinterpret the interview questions.
- The interviewer may not engage with each interviewee in a consistent manner to ensure that each respondent potentially develops the same level of rapport with the researcher. If this occurs then the consistency of the data generated from the interview process could be questioned which would impact on its reliability.
- Interviewees may misunderstand some of his interview questions and therefore provided data which is not accurate and so not valid or reliable.
- The researcher may not have engaged in a consistent manner with each of his respondents so some interviewees may not have

developed the same level of bond with the researcher; and as bond impacts on the degree to which respondents felt comfortable about sharing their understanding about a topic; a weak bond would have impacted on the disclosure of valid data.

3.20 Conclusion

The researcher utilised a methodology he felt would allow him to collect qualitative and quantitative data to identify; why individuals participate in kīorahi, the amount bonding capital created through their participation in the sport and the degree in which the individual privilege being Māori as part of their self-identity to determine whether individuals use kīorahi to strengthen their Māoritanga. The researcher formulated a survey that contained questions related to reasons why individuals participated in kīorahi and questions used to assess how much bonding capital may have been generated by playing kīorahi. Questions about Māori identity were given only to Māori respondents and were utilised to determine the degree they privilege being Maori as a component of their self-identity. The results from the self-identity and bonding questions fed into models the researcher had formulated prior to conducting his survey. The survey contained a question on whether respondents would be prepared to be interviewed and if yes to provide their contact details. After coding the survey and analysing the data, the researcher selected 10 ten people to interview from those people who agreed to be interviewed whose score on the identity and bonding capital models allowed for a range of responses along the continuum of those two models.

Chapter four: Survey results

4.0 Introduction

This chapter sets out the primary data collected from a survey of 36 Māori kīorahi players in Waitaha. For ethical reasons, data were also collected from seven non-Māori kīorahi players, but given the very small sample size and that these participants were not required to answer any of the study research questions it was decided to summarise those results and include them into the appendices of this work (see Appendix seven). The kīorahi players who completed the survey were selected based on their availability to the researcher in Waitaha.

4.1 Survey of kīorahi players

Over the period February to June 2014 43 kīorahi players in Waitaha were surveyed by the researcher to identify the benefits they felt they received from participating in kīorahi, and whether the sport assisted in creating bonding capital for them. Thirty-six respondents who self-identified as Māori were asked extra questions to assess where they would fit on a model of Māori identity. The results from the 36 Māori respondents are set out below by survey question.

4.2 Demographic data

Respondents were asked their gender, age, ethnicity and iwi affiliations. All respondents were asked questions related to why they participated in kōrahi and the level of bonding capital participation they had created in being involved in kōrahi. Only those respondents who self-identified as Māori were asked questions related to their identity as Māori.

Gender of respondents

Table 8 below details the gender breakdown of the Māori respondents. A key finding from Table 8 is that female Māori respondents are under-represented as a percentage of the Māori population in the region (Statistics New Zealand, 2013a).

Table 8 Gender of Māori respondents

Gender	Number of respondents	Percentage of respondents
Male	21	58
Female	15	42

n=36

Age of respondents

Table 9 provides a summary of the age of the survey respondents who completed the researcher's survey. The highest cohort of participants who made up 72% of the survey respondents are aged 18-30 years old.

Generation X represented 19% of the respondents and baby boomers were represented by 8% respondents.

Table 9 Age of Māori respondents

Age cohort	Number of male respondents	Percentage of Māori sample*	Number of female respondents	Percentage of Māori sample*
18-30	16	44	10	28
31-48	3	8	4	11
49-67	2	5	1	3

* Please note percentages do not add up to 100% due to rounding

n=36

Iwi affiliation of Māori respondents

Māori respondents were given the opportunity to identify their iwi affiliation.

Many respondents identified a connection with more than one iwi. Tables 10 to Table 12 present this data. With the first iwi identified by respondents set out in Table 10 and then each subsequent iwi listed presented in a separate table.

Table 10 First iwi affiliation

Iwi	Number of male respondents	Number of female respondents
Ngāpuhi	3	2
Ngāti Porou	1	3
Tūhoe	1	3
Te Arawa	3	1
Ngāi Tahu	2	1
Ngāti Kahungunu	2	
Ngāti Paoa	1	
Ngāti Tūwharetoa		1
Ngāti Haua		1
Te Āti Haunui a-Pāpārangi	1	
Ngāti Raukawa	1	
Ngāti Kauwhata	1	
Ngāti Hine	1	
Ngāti Mutunga	1	
Te Whānau-ā-Apanui		1
Ngāti Tama	1	
Rongowhakaata		1
Ngāi Tāmanuhiri	1	
Waikato		1
Te Aitanga-a-Māhaki	1	

n=36

Ngāpuhi with five respondents was the most common first iwi affiliation of respondents; while Ngāti Porou, Tūhoe and Te Arawa were the second most common first iwi affiliation, with four respondents each. A key finding

from here is that Ngāi Tahu are under-represented. In the last census (Statistics New Zealand, 2013a) Ngāi Tahu were the largest iwi represented in Christchurch making 29.7 % of the Māori population. Ngāpuhi and Ngāti Porou represent the second and third largest iwi in Christchurch.

The majority of Māori respondents identified that they were affiliated with a second iwi. Table 11 below sets out the second iwi affiliation.

Table 11 Second iwi affiliation

Iwi	Number of male respondents	Number of female respondents
None	8	4
Tainui	2	
Rongowhakaata	2	
Rongomaiwahine	2	
Ngāti Kahungunu		2
Ngāti Porou		2
Ngāti Whare	1	
Ngāi Tahu	1	
Ngāti Tūwharetoa		1
Ngāti Mamoe		1
Ngāti Mutunga	1	
Ngāti Raukawa	1	
Ngāpuhi		1
Ngāti Rangi		1
Ngāti Rāhiri	1	
Te Aitanga-a-Māhaki		1
Te Rarawa		1
Te Whānau-ā-Apanui		1
Ngāti Awa	1	
Te Arawa	1	

n=36

The most common second iwi affiliation of Māori respondents was; Tainui, Rongowhakaata, Ngāti Kahungunu, Rongomaiwahine and Ngāti Porou; with two respondents each.

Only fifteen respondents stated that they affiliated with a third iwi. This data is presented below in Table 12.

Table 12 Third iwi affiliation

Iwi	Number of male respondents	Number of female respondents
None	14	7
Ngāti Porou	2	1
Ngāti Manawa	1	1
Ngāti Tūwharetoa		1
Te Aupōuri		1
Ngāti Mutunga		1
Ngāti Tahu		1
Ngāpuhi	1	
Te Whānau-ā-Apanui		1
Rongowhakaata	1	
Ōtākou	1	
Ngāti Toa Rangatira	1	
Ngāi Tahu		1

n=36

At three respondents, Ngāti Porou was the only third iwi affiliation that was identified by more than one respondent. Only one respondent identified a fourth iwi affiliation that being Tūwharetoa.

4.3 Open question about what respondents enjoy about kīorahi

Respondents were asked an open question about what they enjoy about kīorahi to elicit what aspects of the game encouraged them to participate in it. This open-ended question was the first substantive question in the survey in order to get information from the participants' own perspectives before they answered other questions formulated from the researcher's research agenda. The instructions on the researcher's survey allowed respondents to identify up to three points. Respondents' answers to this question were then subjected to thematic analysis and the tables below set out the themes resulting from this process by Māori respondents.

4.4. What Māori respondents enjoy about kīorahi

All 36 Māori respondents provided responses to the question asking them what they enjoyed about playing kīorahi, but not all respondents identified three separate things they enjoyed about Kīorahi. After carefully reading each reason provided by respondents as to why they enjoyed playing kīorahi, the researcher identified twelve themes that underpinned the respondents' answer to this question. Table 13 on the following page outlines these twelve themes and the number of Māori survey respondents whose answer related to the theme.

Table 13 What Māori respondents enjoy about kīorahi

Number of respondents	Percentage of responses*	Theme
14	18	The characteristics of the game
12	16	Whanaungatanga
11	14	Health benefits derived from playing
11	14	Participation is enjoyable
9	12	Fast pace of the game
6	8	The variety of skills the game requires to play
4	5	Enables participants to engage with their Māori culture
3	4	Participation gives an adrenaline rush
2	3	The environment of the game and the good sportsmanship demonstrated
2	3	The game is competitive
2	3	Provides an opportunity to use Te Reo
1	1	Meeting Māori

n=36

* Please note due to rounding percentages do not add up to 100%

The four most cited themes that emerged from the process of thematic analysis were; 'The characteristics of the game', 'Whanaungatanga', 'Health benefits derived from playing' and 'Participation is enjoyable'. The theme 'The characteristics of the game' related to ideas dealing with how the game of kīorahi is played. Examples of this theme included 'No off-sides', 'Ball work', 'Rules change every time', and 'There's always something to learn'. In terms of whanaungatanga many of the participants simply stated "Whanaungatanga" as a benefit of participating in kīorahi. A common idea expressed by respondents which was encompassed by the 'Health benefits derived from playing' theme was "Fitness" which was expressed by six respondents as part of their answer to what respondents enjoyed about Kīorahi. One respondent's answer was "Keeps me fit and healthy". The "Participation is enjoyable" theme captured responses that related to

respondents simply stating the word “fun” or statements that related to experiencing positive emotions. Just the word “fun” was mentioned by six respondents; while all the remaining responses that were grouped together in this theme included the word ‘fun’, ‘enjoyable’, ‘enjoyment’ or ‘exciting’. ‘Camaraderie’ was mentioned by one respondent which linked enjoyment to socialising with others.

4.5 Rating scale questions on what respondents enjoy about kīorahi. Respondents were asked five rating scale questions to identify how important five possible benefits of participating in kīorahi were to them as individuals. These questions utilised a four point Likert scale to force respondents to provide either a positive or negative response. This was done to avoid the risk of central tendency error. One question related to the traditional nature of kīorahi as a sport, two to the opportunity to engage with other people, one to the opportunity the sport provides to use Te Reo Māori and the last to the health benefits of playing kīorahi.

The first rating scale question was designed to assess how important kīorahi being a traditional Māori was to the players surveyed. The literature suggests that one way people can feel authentically indigenous is engaging in a cultural activity that reinforces or maintains your cultural self-identity (Houkamau, 2006, p. 83). As such the researcher wanted to test whether the indigenous nature of kīorahi was a key attractor to kīorahi players in Waitaha. Figure 1 below details the respondents answer to this question.

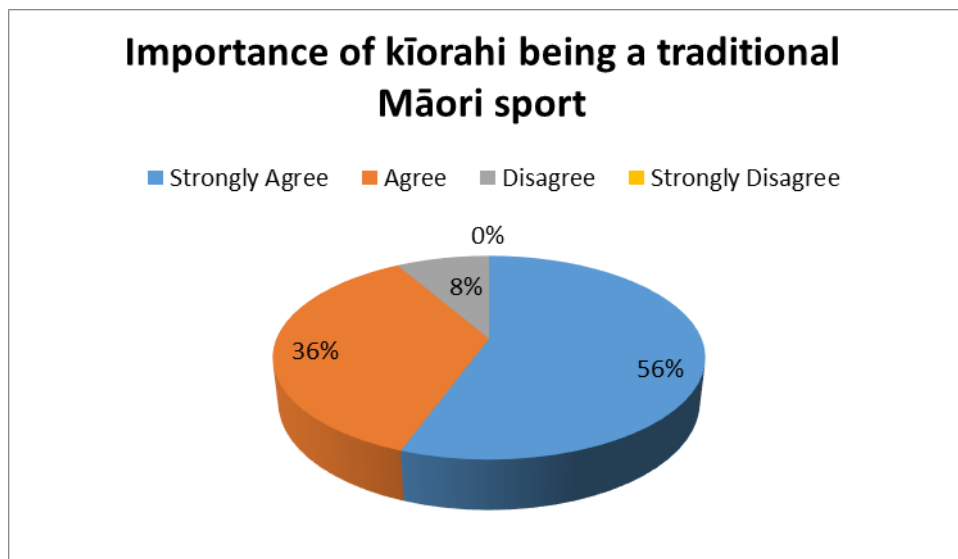


Figure 1 Māori respondents level of agreement with “I play kīorahi because it is a traditional sport”

A key finding from Figure 1 is that more than half of the respondents strongly agreed that they play kīorahi because it is a traditional sport. Adding the agree responses to the strongly agree responses gives an

overwhelming positive response of 92% to the proposition that Māori players participate because kīorahi is perceived as a traditional sport.

The second rating question asked was about how important meeting Māori was to respondents to their participation in kīorahi. With the increase of the Māori population to the greater Christchurch population, and over a 1000 Ngāi Tahu moving to the greater Christchurch since the earthquakes (Statistics New Zealand, 2013a); the researcher felt that a key encourager to participation in kīorahi may be the opportunity for Māori players to meet other Māori. Figure 2 sets out the respondents' answers to this question.

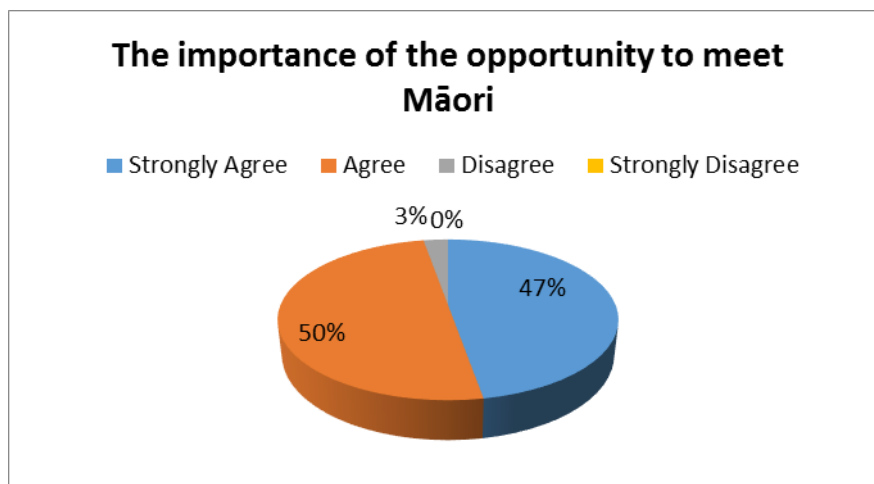


Figure 2 Māori respondents level of agreement with “I play kīorahi because it provides an opportunity to meet Māori”

The clear majority of respondents at 97 percent indicated that the opportunity to meet Māori is a key encourager for their participation in kīorahi.

The third rating question asked respondents whether meeting other people was a key encourager to their participation in kīorahi. Sports literature suggests that one of the many benefits people gain from playing sport are the social interactions, the opportunities to meet other people (Vallerand & Losier, 1999; Allen, 2003), the researcher felt this would be an appropriate question to ask respondents. Figure 3 below sets out the respondents' answers to this question.

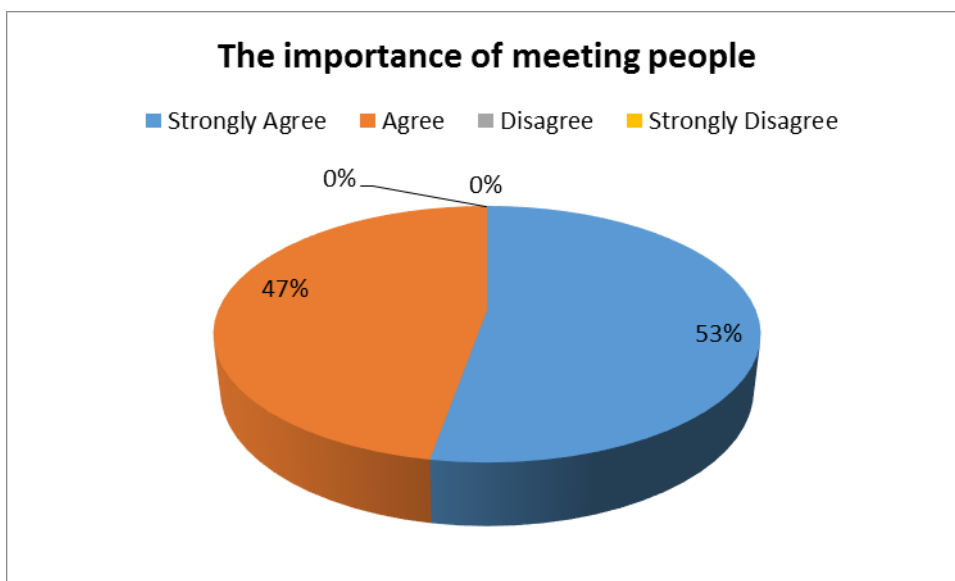


Figure 3 Māori respondents level of agreement with “I play kīorahi because it provides an opportunity to meet other people”

A key finding from Figure 3 is that all respondents gave a positive response to the question whether they played kīorahi to meet other people.

The fourth rating question asked respondents whether they participate in kīorahi as an opportunity to speak Te Reo Māori. This question was asked because literature on second language acquisition suggests individuals learning a new language need to seek opportunities to practise, develop and retain the language they have acquired (Zhang, 2010).

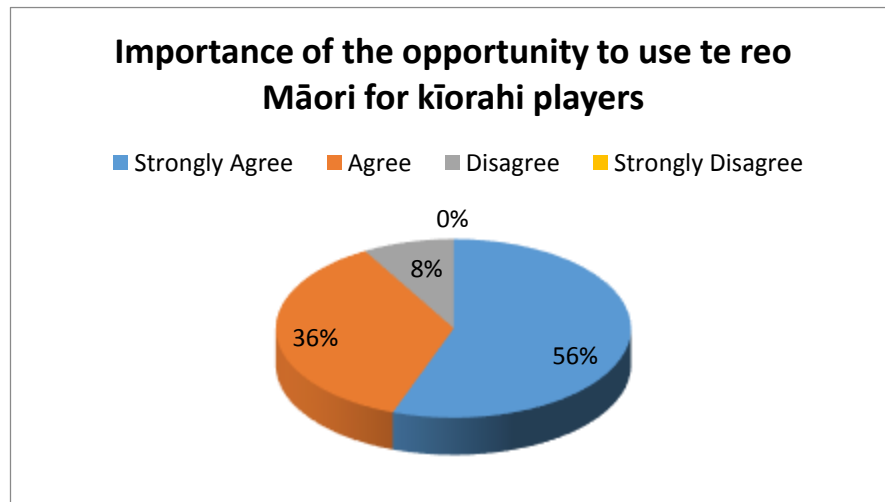


Figure 4 Māori respondents level of agreement with “I play kīorahi because it lets me use Te Reo Māori”

A key finding from Figure 4 is that 92 percent of respondents are using kīorahi as an opportunity to practise Te Reo Māori.

The fifth and final rating question asked respondents whether they played kīorahi to keep fit. This question was asked because literature on why Māori participate in sports suggests that individual's participation in sport is often driven by the opportunity to improve personal fitness (Te Rito, 2006, p. 12). Figure 5 below sets out the respondents' answers to this question.

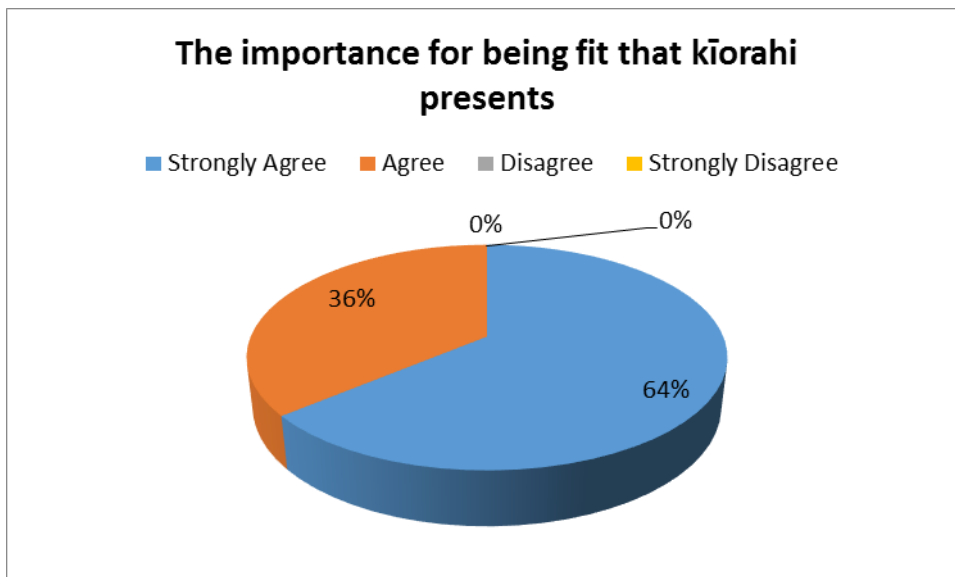


Figure 5 Māori respondents level of agreement with “I play kīorahi because helps keep me fit”

The combined strongly agree and agree responses to this question give a 100% positive response to the idea that respondents participate in kīorahi as a way of maintaining their fitness.

4.6 Social bonding capital generated by participating in kīorahi.

Respondents were asked a series of questions to determine the degree of bonding capital that participation in kīorahi had generated for them. As outlined in section 3.8, Questions one and two were trying to determine the size of participants' social network of fellow players. As outlined in section 3.8 questions three to five were asked to ascertain the strength of the social network created through participation in kīorahi, by asking participants to identify how many fellow kīorahi players would assist them in three situations. The results are outlined below in Figure 6-10.

The first question asked respondents the number of kīorahi team member's mobile phone numbers they have. The second question asked how many of their kīorahi team member they were Facebook friends with. In utilising these two questions the researcher has made an assumption that mobile phone communication indicates a closer social relationship than just being Facebook friends. As having someone's mobile phone number means you have the capacity to call or text them for one to one communication; which is potentially richer and more complex than Facebook posts. Richer and more complex communication suggests the strength of the nodes within the social network are strong (Bourdieu, 1986). Figure 6 details the findings from these questions.

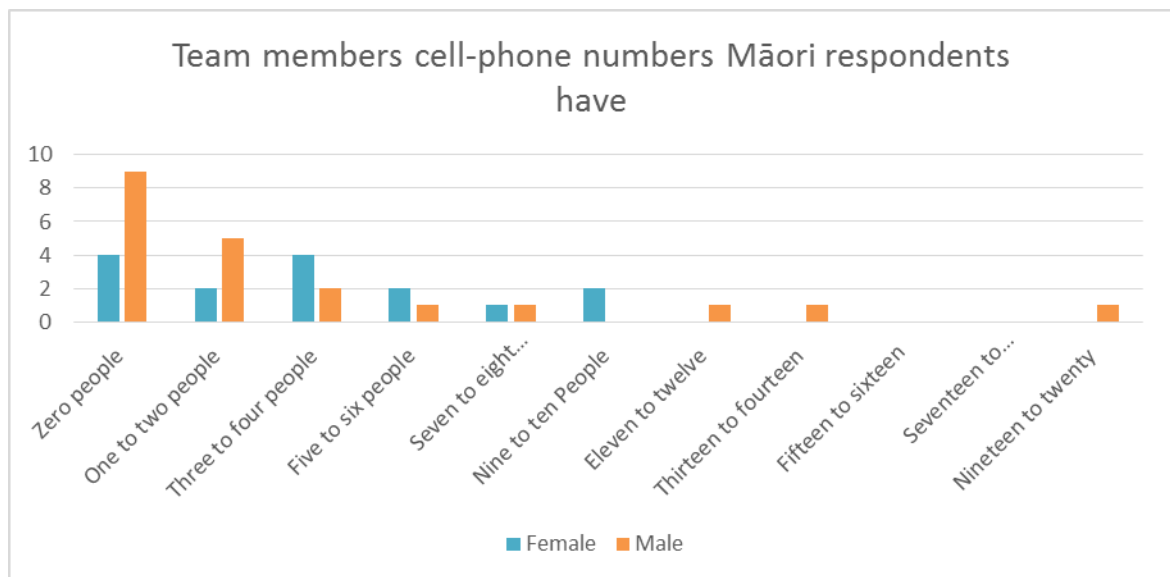


Figure 6 Number of kīorahi team member's cell-phone numbers Māori respondents have

There were two interesting findings that came from Figure 6. Firstly, 11 of the 15 female respondents (73% of Māori female sample) had the cell-phone numbers of at least one or two of their kīorahi team members, however, nine out of the 21 male respondents (43% of the Māori male sample) did not have any of their team member's cell-phone numbers at all.

Question two asked respondents the number of team members they were Facebook friends with. This was asked because mobile social network systems (MSNS) have provided people an easier opportunity to stay connected with members of their overall network of family, work colleagues, and other associates (Humphreys, 2008, p. 341; Hampton, Goulet, Rainie & Purcell, 2011) which could represent a large social network but potentially with nodes that are not very strong.

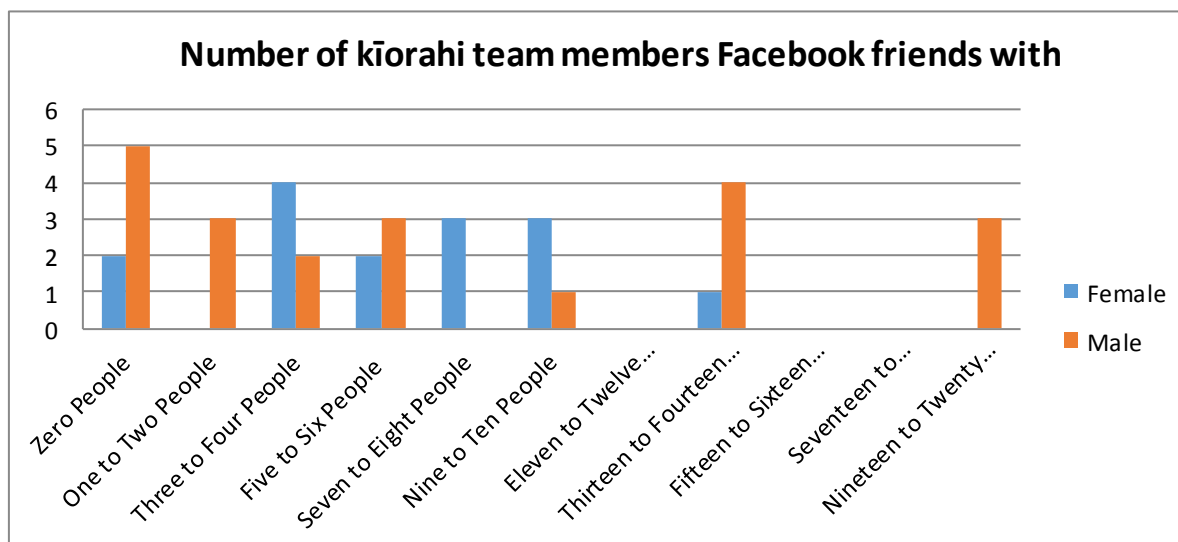


Figure 7 Number of kiorahi team members that Māori respondents are Facebook friends with

The key finding from Figure 7 is that the 13 out of the 15 female respondents (87% of the Māori female sample) were Facebook friends with at least three to four people on their team. Sixteen out of the 21 of the male respondents (76% of Māori male sample) were friends with at least one to two of their team members.

Questions three to five were asked to determine the strength of the social network that participating in kīorahi had produced for respondents. Respondents were asked who in their team they felt would provide them with assistance with activities that required an increasing amount of time, financial and emotional investment from their team members. The first activity respondents were asked to identify who on their team would assist them with was a ride to the airport. Charles & Kline (2002) state that providing or asking for a car ride is an activity where you can operationalise your social capital. This was felt by the researcher to be an activity that required the least amount of time, financial and emotional investment on the part of their team member. The findings are outlined below in Figure 8:

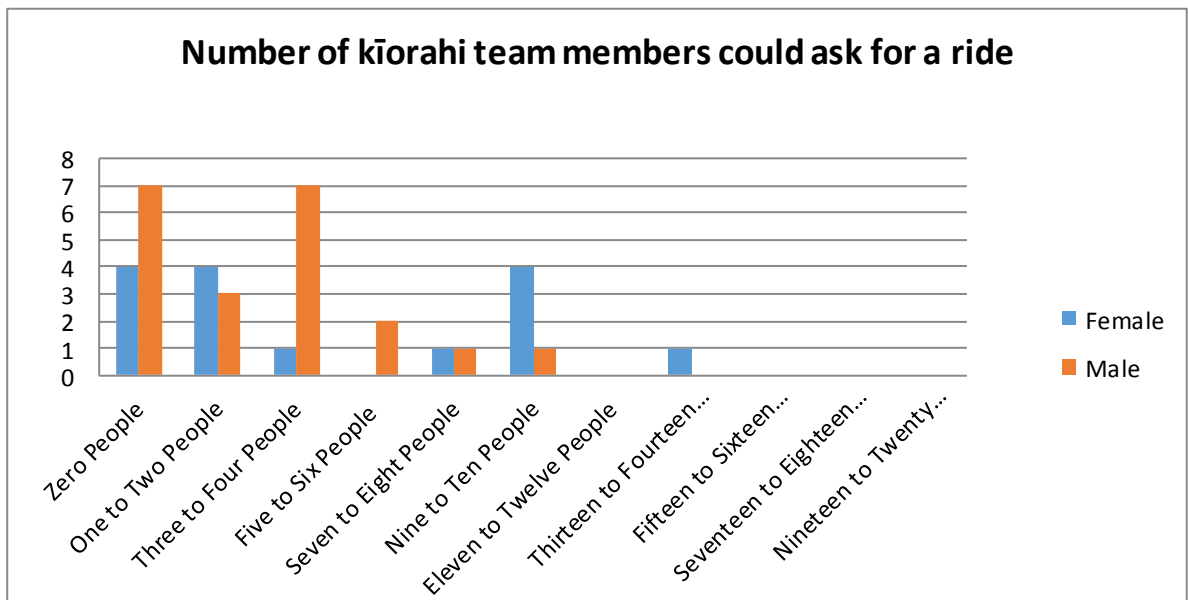


Figure 8 Number of kīorahi members respondents could ask for a car ride

The two most common themes for male respondents from Figure 8 were that seven out of the 21 men (33% of the Māori male sample) felt they could not ask any of their team mates for a ride while another seven believed they could ask at least three to four members of their team for a ride. Conversely, four out of the 15 female respondents (26% of the Māori female sample) felt they could not ask any team mates for a ride, while four believed they could ask one to two people. Alternatively, another four felt they could ask nine to ten people for a ride.

Question four asked kīorahi players the number of team members they felt they could ask to help them move from one place of residence to another. Assisting someone move house the researcher felt was an activity that required an investment of time that would be at least a couple of hours and could incur expenses, such as, petrol and is oftened potentially stressful as you are moving an individual's treasured possessions. The findings are outlined below in Figure 9:

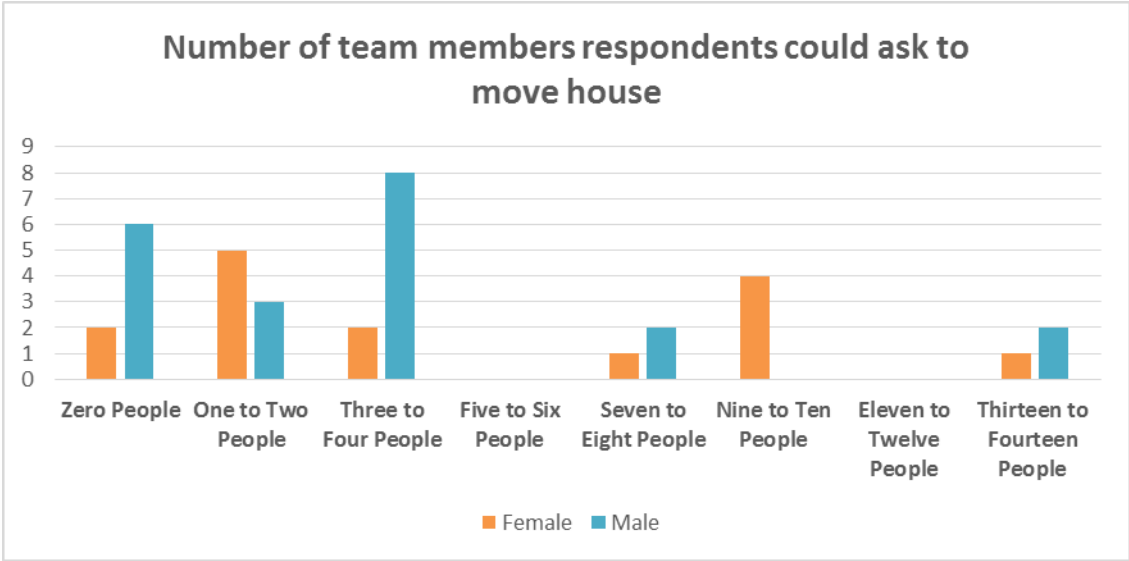


Figure 9 Number of kīorahi team members Māori respondents felt they could ask to help them move house

Overall, 15 out of the 21 male respondents (71% of the Māori male sample) felt that at least one or two of their team members would help them move house. With eight males believing that they could ask three to four team members to move house. Thirteen of the 15 female respondents (87% of the Māori female sample) felt they could ask at least one or two kīorahi team mates to move house. With the largest cohort being five female respondents who believed they could ask one to two team members to assist them to move house.

The final social bonding capital question asked whether respondents felt they could discuss something upsetting (an argument with partner, difficult customer at their job, unfair criticism from employer etc.) with anybody in their kīorahi team. This activity was felt by the researcher out of the three activities to be the one that required the most time and emotional investment from the respondent's team members. Figure 10 details respondents' responses to this question below.

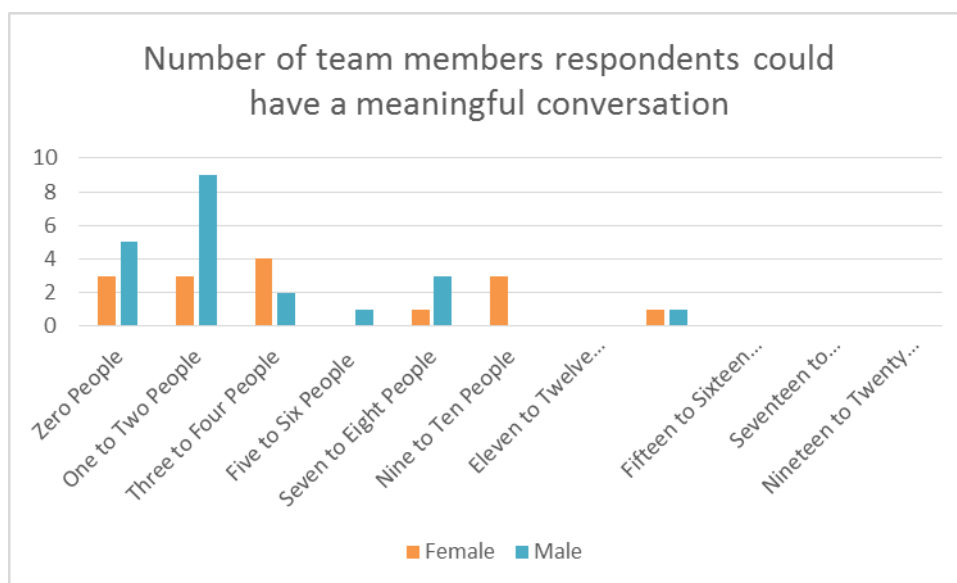


Figure 10 Number of kīorahi team members Māori respondents felt they could share negative feelings with in order to feel better

The key finding from Figure 10 is that overall 16 of the 21 male respondents (76% of the Māori male sample) felt they could have a meaningful conversation with at least one to two of their team members. The largest cohort of male respondents being nine individuals (42% of the Māori male sample) felt they could share a meaningful conversation with one to two people in their team. Twelve of the 15 female respondents (80% of the Māori female sample) felt they could have a meaningful conversation with at least one or two people in their team. The majority cohort for female kīorahi players was that four individuals felt they could talk to three to four people in their team about something that was upsetting them.

Once all the survey data from the bonding capital questions were gathered, the respondents' answers were inputted into the researcher's bonding capital model and given a score (please refer to section 3.9 for how respondents' bonding capital scores were calculated). Figure 11 outlines where respondents fell on the researcher's bonding capital model.

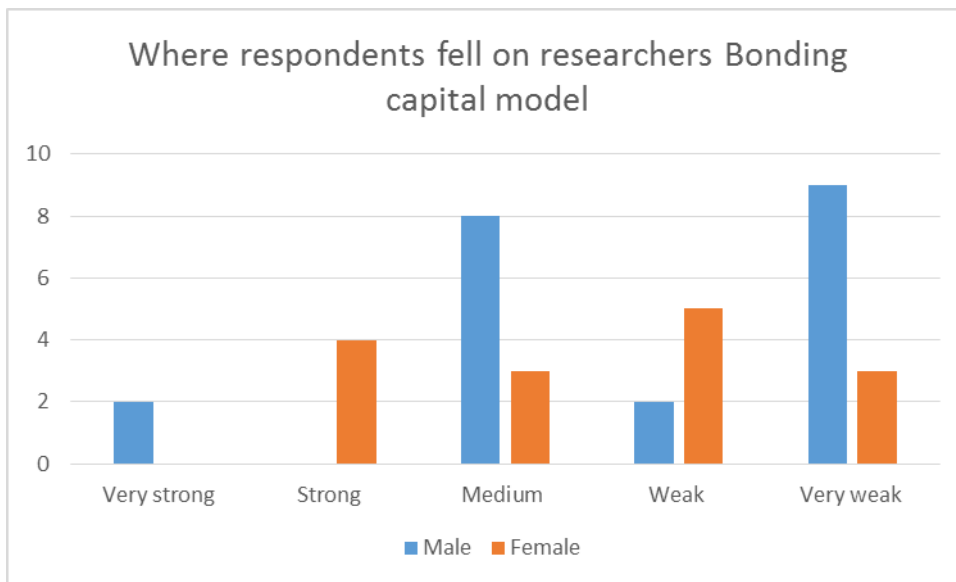


Figure 11 Māori respondents bonding capital scores

The majority finding for male respondents is that 11 out of the 21 male respondents (52% of the Māori male sample) had a weak or very weak bonding capital score. Interestingly, two male respondents (9% of the Māori male sample) had very strong bonding capital. The main finding for female respondents was that eight out of 15 (53% of the Māori female sample) also had a weak or very weak bonding capital score.

4.7 Māori identity of Māori kīorahi players

Māori respondents were asked a series of questions on the following attributes: their connection to their tūrangawaewae, their knowledge of Te Reo Māori and tikanga, the level to which they practised tikanga, participation in Māori activities, association with their iwi, and interests in te ao Māori. As outlined and discussed in section 3.9, these questions were asked to determine how they privileged being Māori as part of their self-identity.

Question one asked whether respondents knew their ancestral marae. The connection to the marae is seen as an important aspect to Māori culture, as those who do know and visit their marae have been found to engage more in other aspects of their Māori culture (Statistics New Zealand, 2014). The researcher felt it important to ascertain if there were any correlations between players knowing their marae and engagement with their Māori culture. Their responses are detailed below in Figure 12:

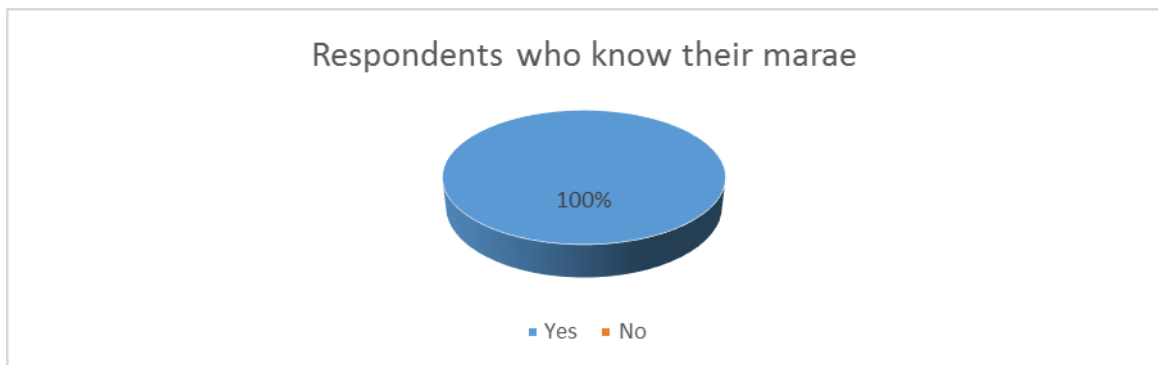


Figure 12 Did respondents knew their ancestral marae

The key finding from Figure 12 is that all respondents do know their ancestral marae.

A follow up question was asked on the amount of times respondents had visited their marae in 2013. This question was asked to identify how invested individuals were in their membership of their hapū or iwi. With the majority of Māori being urban and not living in their traditional tūrangawaewae, the number of times a marae is visited, which for many is a significant investment of time and financial cost, is a good measure of how they privilege their Māori self-identity in hapū affairs.

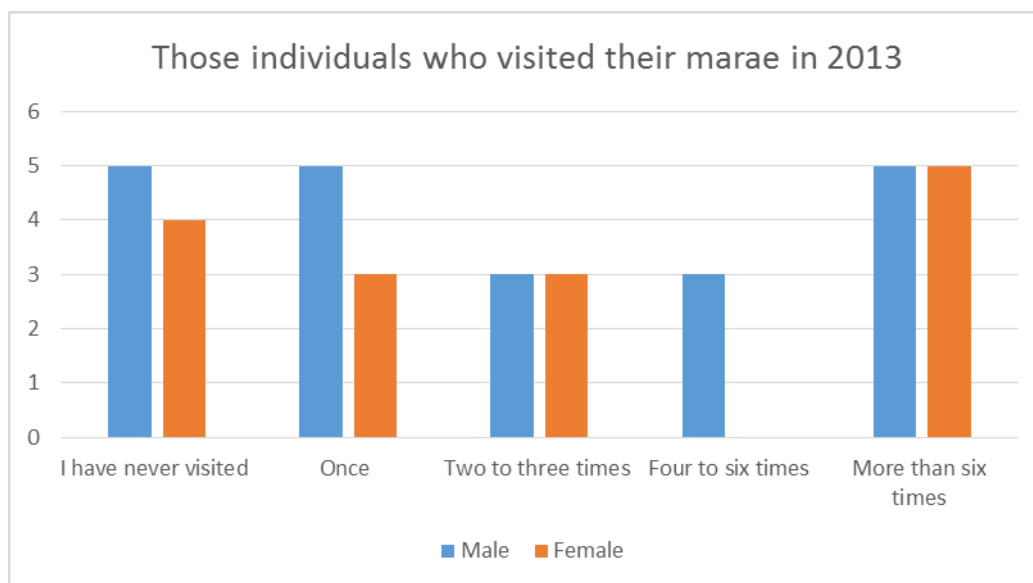


Figure 13 How often in 2013 Māori respondents visited their ancestral marae

An interesting finding is that majority of male respondents fell into three categories with equal representation in each category. Five males (23% of Māori male sample) had never visited their marae, another five had visited once and alternatively, five had visited more than six times. The majority finding for Māori females was that five (23% of Māori female sample) had visited more than six times in 2013.

The third question asked of Māori respondents' self-identity, was their proficiency of Te Reo Māori. Māori who could hold a conversation in Te Reo Māori had steadily decreased since the 2006 census (Statistics New Zealand, 2013b), therefore, the researcher found it important to determine how much effort and commitment kīorahi players put into learning Te Reo Māori. As a teacher of Te Reo Māori the researcher who is aware of the time and effort required by individuals to become proficient in Te Reo Māori and this is an indication how important learning and speaking Te Reo Māori is to Māori self-identity. Figure 14 outlines their responses to the question:

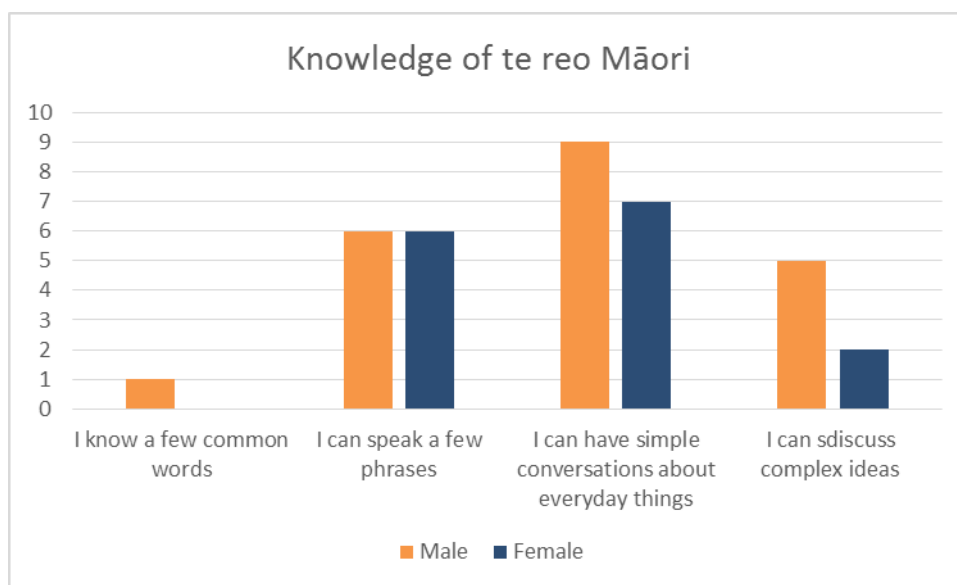


Figure 14 Māori respondents knowledge of Te Reo

The main finding from Figure 14 is that nine males (42% of the Māori male sample) and seven females (46% of the Māori female sample) can have a simple conversation about everyday things in Te Reo Māori.

Question four asked whether players were also part of a kapa haka group. This was seen as an important question to ask, again, because of the level of commitment needed to participate and how important they privileged this activity towards their Māori self-identity. Increasingly kapa haka participation is a way of aligning yourself with Māori tikanga and language (Kāretu, 1993; Mead & Mead, 2003; Pihama, Tipene & Skipper, 2014; Paenga, 2008) which indicates how individuals privilege their Māori self-identity. Figure 15 details the results.

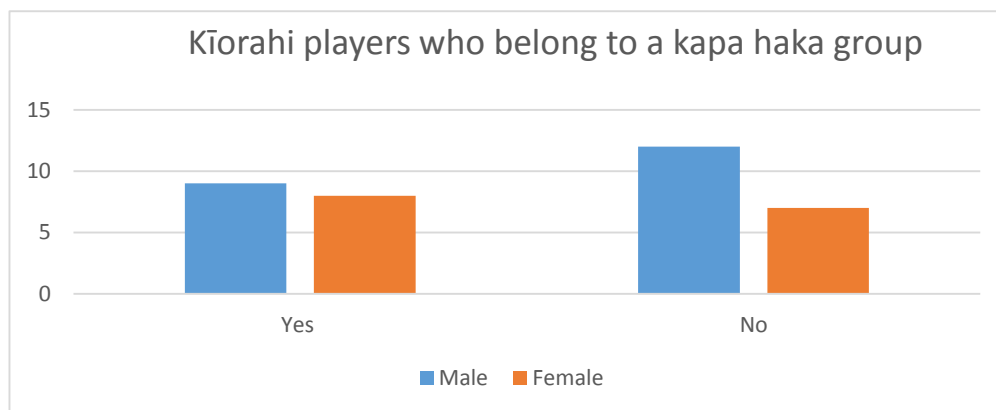


Figure 15 Whether Māori respondents belong to a kapa haka group

The key finding from Figure 15 is that 12 males (57% of Māori male sample) did not belong to kapa haka group and nine females (53% of Māori female sample) did belong to kapa haka group.

The fifth question asked respondents whether they were registered iwi members. The researcher felt it was important to ask respondents this question because the process of registration involves effort to register, a degree of commitment, which will vary, but also, shows a desire to be part of that group, their answers to the question are outlined below in Figure 16.



Figure 16 Whether Māori respondents are registered iwi members

The main finding from Figure 16 was that the majority of respondents, 14 men (66% of Māori male sample) and 12 women (80% of female sample), were registered with their iwi.

The sixth question was asked to assess whether players had an interest in the wider Māori community, primarily, whether they watched Māori television or listened to iwi radio. Both activities have minimal financial and or emotional investment, as television and radio are passive forms of entertainment. However, there is an opportunity cost, where you are not engaging in other activities, instead, choosing to watch Māori television or listen to iwi radio that supports a Māori self-identity (How this question could have been conceptualised better is discussed in the limitations section chapter six).

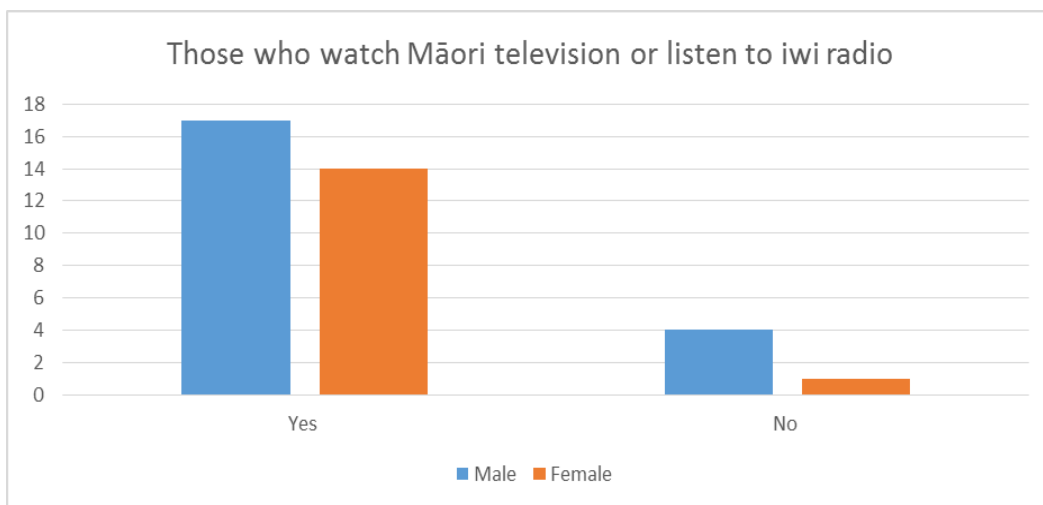


Figure 17 Whether Māori respondents listen to Māori television or radio

The key finding from Figure 17 is that 17 males (80% of the Māori male sample) and 14 females (93% of the Māori female sample) watch Māori television or listen to iwi radio. (Please refer to limitations chapter six for a discussion on how this question could have been conceptualised better).

Question seven asked respondents whether they recited karakia. Because of the commitment time needed; in terms of learning and practicing karakia sometimes very long and thorough karakia, and the opportunity cost to pursue other activities, identified how important kīorahi players held the reciting of karakia to their Māori self-identity.

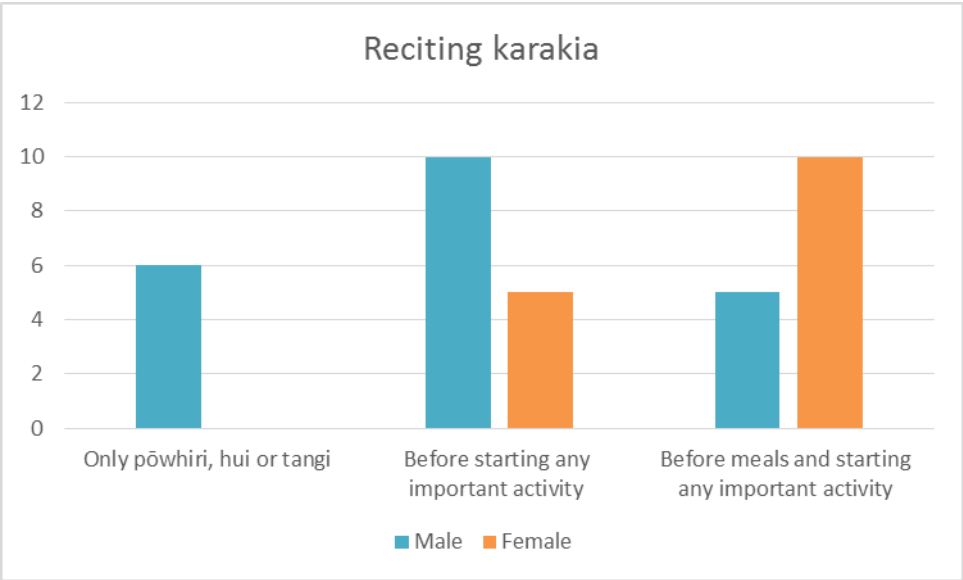


Figure 18 Whether Māori respondents recite karakia

Overall, the key finding from Figure 18 for males was that ten males (47% of the Māori male sample) recited karakia before any important activity. Interestingly, the majority finding for females was that ten females (66% of the Māori female sample) recited karakia before starting meals and any important activity.

The final question on Māori identity asked players how much tikanga was practiced within their homes. This question was asked because practicing tikanga requires a degree of time, effort, commitment to adhere to these customary practices. Actively engaging with customary practices in the home also clearly demonstrates resisting Pākehā cultural hegemony.

Figure 19 details the results from this question:

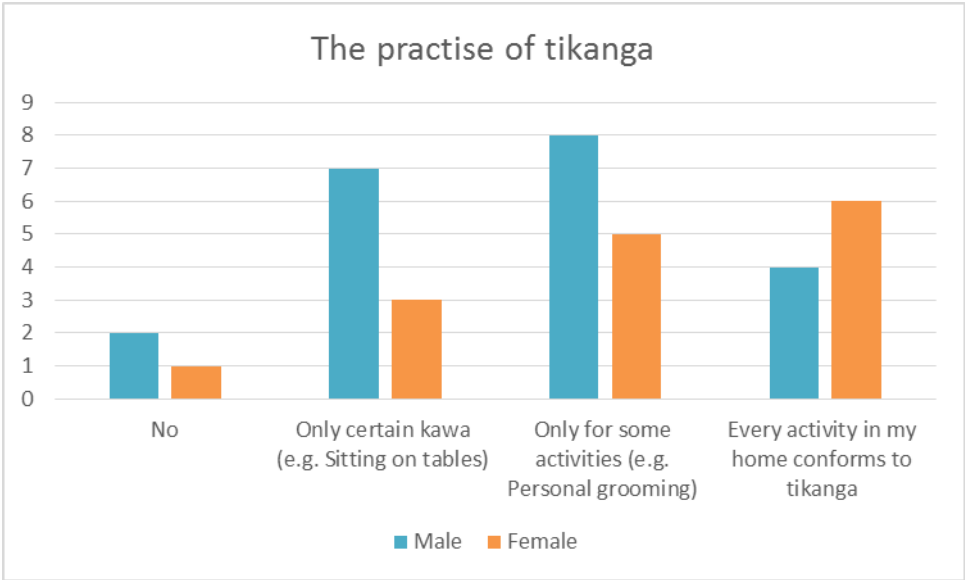


Figure 19 Whether Māori respondents practice tikanga in their home

The overall finding for males is that 19 males (90% of the Māori male sample) practice a form of tikanga, with the largest cohort being eight males (38% of the Māori male sample) practising tikanga only for some activities. In terms of female players, overall, 14 women (93% of the Māori female sample) practice a form of tikanga with largest represented group of six females reporting that they intertwined tikanga into every activity in their whare.

After all the survey data from the Māori identity questions was gathered, respondents answers were entered into the researcher's Māori identity model, outlined in section 3.3, and each was given a score. The results are outlined below in Figure 20.

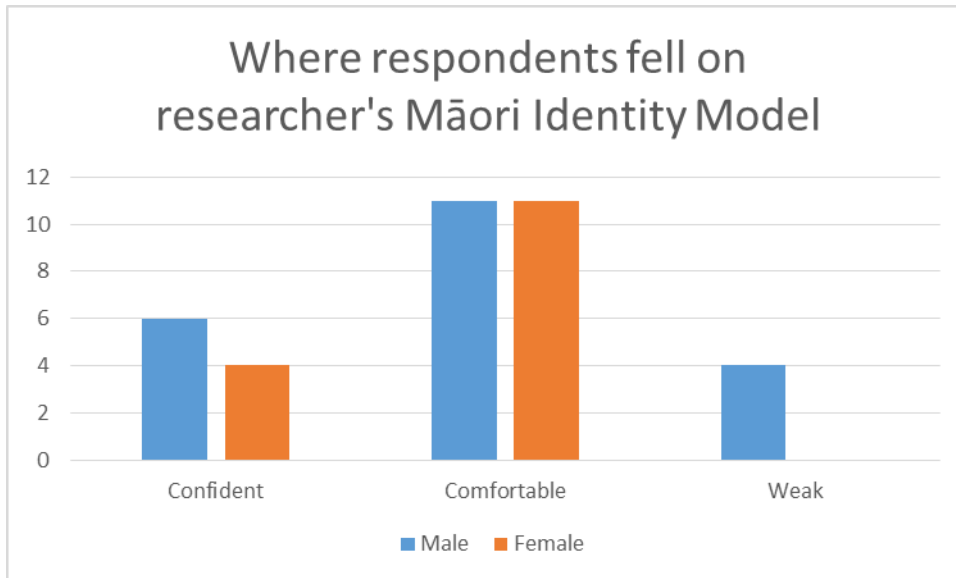


Figure 20 Māori respondents' scores on the Māori identity model

76% of males (17 men) were either comfortable or confident with their Māori identity with the majority of males being comfortable. The minority finding for males was that 19% had a weak score. Main finding for Māori female respondents is that overall females were proportionately more confident than men.

4.8 Conclusion

Demographically, amongst the survey participants there was 52% male and 48% female, which is a similar representation of the population nationally and locally. Generation Y, those individuals' ages ranging from 18-30, was the largest generation cohort at 72%. This is representative of the population who engage in sport within New Zealand (Sport New Zealand, 2015). The findings from the bonding capital questions seem to suggest that the activities which appeared to require the least amount of effort e.g. giving a person a ride to the airport, was an activity that players felt they could not get any assistance with. Conversely, the activity that appeared to require the highest degree of time and emotional investment, sharing or discussing negative issues, many felt they could get assistance from team members. The results from the Māori identity questions identified that kīorahi players in the Waitaha region were actively involved, to varying degrees, in activities that supported a Māori self-identity. 80% of males and 93% of females watched or listen to iwi radio and 90% of males and 93% of females recited a form of karakia. However, the most interesting findings from the Māori identity questions were that all Māori players who were surveyed knew their marae and all practiced a form of tikanga.

Chapter five: Interview results

5.0 Introduction

Ten respondents were selected to be interviewed from survey participants who indicated that they would be open to being interviewed by the researcher and whose surveys responses made them interesting case studies. The researcher in selecting his ten interviewees chose individuals who covered the spectrum of his Māori identity model (Please refer to chapter three for overview of how model was constructed).

5.1 Interview questions

All respondents were asked eight open questions related to how they initially became involved in kīorahi, why they participate in kīorahi; their social relationships with their kīorahi team members and their self-identity. The resulting themes from these questions are set out below by interview question.

5.2 How and why respondents first became involved in kīorahi

The researcher asked respondents' to identify how and why they first became involved in kīorahi in order to assist him in understanding the role of social networks in promoting the sport and the benefits that respondents' felt they gained from participating in the sport.

Table 14 below details the themes from respondents' answers to how they first found out about kīorahi. Some respondents felt that they initially learnt about kīorahi from multiple sources so the number of responses is greater than ten.

Table 14 Themes from how respondents first became involved in kīorahi.

No. of respondents who mention this theme	Theme
5	First heard about kīorahi at Te Puna Wānaka
2	First heard about kīorahi in Hamilton or the University of Waikato
2	First heard about kīorahi from whānau
2	First heard about kīorahi at the University of Canterbury
2	First heard about kīorahi through mahi
2	Respondent was introduced to kīorahi as part of a Te Reo Māori course
1	First heard about kīorahi through friends
1	First heard about kīorahi through the Māori Student Association
1	Respondent learnt about kīorahi through seeing it on Māori TV
1	Respondent learnt about kīorahi through participating in pā wars

The key finding from Table 14 is that majority of respondents' believed that they first found out about kīorahi from Te Puna Wānaka. It is interesting to note that of the ten themes identified from respondents' answers, five relate to participation at educational institutions being the first way in which the respondent learnt about kīorahi.

Respondents were also asked why they participate in kīorahi. Their answers to this question were categorised in the following themes: characteristics of the sport, answers relating to supporting a Māori identity, enjoyment and other. These are detailed in Tables 15-18 below. Again, respondents' gave more than one response to this question so the total number of responses are greater than the number of respondents.

Table 15 Themes from respondents about why they play kīorahi related to the characteristics of the sport

No of respondents who mention this theme	Theme
3	Enjoy physicality of kīorahi
3	Respondent enjoyed how kīorahi was quite tactical
2	Respondent participates in kīorahi because they enjoy the competitive nature of the sport
2	Respondent participates in kīorahi because they feel play is dynamic or intense
2	Respondent found kīorahi interesting to play
1	Respondent participates in kīorahi because they enjoy being part of a team
1	Respondent got involved with kīorahi because it shared similar movements to rugby and touch
1	Kīorahi shares similar movements with a range of sports
1	Respondent found the sport quite technical which encouraged participation
1	Respondent participates in kīorahi because it is different from netball and softball
1	Respondent was attracted to the novelty of kīorahi

While two of the themes mentioned related to kīorahi sharing similar movements to other sport, the researcher chose to respect the two distinctive ideas. One respondent specifically identified kīorahi as sharing

movements similar to rugby and touch while another just identified kīorahi as sharing actions similar to other sports.

The main finding from Table 15 are that respondents' play kīorahi because they enjoy the physical and tactical aspects of the game. One respondent mentioned both as reasons why the game interested them:

"I probably took a liking to it because it was cool and I like to get pretty physical"

Later, this respondent added to his answer, the following statement:

"It is quite tactical as well so that is pretty cool."

As mentioned earlier, a minority theme that came from Table 15 was that one respondent participated in kīorahi because it shared similar movements to rugby and touch:

"Similar movements to touch and rugby; it is quite tactical as well so that is pretty cool, as well as the Māori aspect, something from us, makes it even better."

Table 16 below details the themes respondents' gave on why they play kīorahi which related to supporting a Māori identity. Some respondents gave multiple answers and although the number of responses is ten it is not representative of all ten respondents as some gave no answer that supported a Māori identity.

Table 16 Themes from respondents for reasons why they play kīorahi related to supporting a Māori identity

No of respondents who mentioned this theme	Theme
3	Respondent participates in kīorahi in order to support Māori culture and be part of a traditional Māori game
3	Respondent participates in kīorahi because of the opportunity it presents to use Te Reo Māori
1	Respondent participates in kīorahi to promote a Māori identity
1	Respondent participates in kīorahi because it is a Māori sport
1	Respondent got involved in kīorahi because they were curious about how the sport may have been played in the past
1	Respondent enjoyed participating in kīorahi in order to experience something of their tupuna past

Again, interestingly there were two main meta-themes that came from Table 16. It shows that there are several respondents who participate in the game because it is an traditional Māori sport that supports Māori culture; and that kīorahi provides an opportunity to use Te Reo Māori . One respondent in their answer mentioned these two themes in the following:

“It’s a Māori game, any vehicle where te reo can be used or any bits of narrative that is seen can be utilised is something that I am keen on.”

Table 17 details the themes respondents' gave for reasons why they play kīorahi related to their enjoyment. Some respondents gave multiple answers and others gave no response or did not mention enjoyment in their answer. This is the reason why the total number of responses is less than the number of respondents.

Table 17 Themes from respondents for reasons why they play kīorahi related to their enjoyment.

No of respondents who mentioned this theme	Theme
5	Respondent participates in kīorahi because they find it fun and enjoyable
3	Respondent participates in kīorahi because they perceived it to be cool

The key finding from Table 17 is that five of the respondents participate in kīorahi because they find the sport fun and enjoyable. This theme was summarised by the answer given by the following respondent:

“At the end of the day it’s just a real awesome sport, everyone who plays it enjoys it.”

Table 18 below details the other themes respondents' gave for reasons why they participate in kīorahi.

Table 18 Other themes

No of respondents who mentioned this theme	Theme
3	Respondent participates in kīorahi for the sense of whanaungatanga
2	Respondent got involved with kīorahi out of curiosity about the sport
1	Respondent tried kīorahi and found that the initial participation made them want to play more
1	Respondent got involved in kīorahi after finding out about more information about the sport

The key finding from Table 18 is that respondents' participate in kīorahi for the sense of whanaungatana. Two people gave a response that encapsulated the essence of whanaungatanga however, only one respondent explicitly mentioned the word 'whanaungatanga'. The following is their response:

"Absolutely, yeah working together as a team, obviously the whole whakawhanautanga side of it and just promoting the Māori identity."

5.3 Number of kīorahi team members respondents' knew prior to playing the sport

The researcher asked respondents' if they knew any of the people in their kīorahi team before they started playing the sport in order to see whether if they did know their team mates, what the pre-existing social relationship was or if the relationship was created through participation in kīorahi.

Table 19 below details the themes from respondents' on whether they knew their team members before they started playing kīorahi and how many they knew.

Table 19 Themes from respondents on whether they knew their team members before they started playing kīorahi

No of respondents	Theme
6	Respondent knew the majority of their team members before they started playing kīorahi
3	Respondent did not know any of their team members before they started playing kīorahi
1	Respondent knew only 1-2 of their team members before they started playing kīorahi

The key finding from Table 19 is that six of the ten respondents' knew the majority of their team prior to playing kīorahi.

Respondents' who did know their team members prior were then asked how they knew the people in the team, their answers are detailed below in Table 20. Some respondents had multiple pre-existing relationships with their team members so the number of responses is greater than ten.

Table 20 Themes from respondents on how they knew their team members

No of respondents who mentioned this theme	Theme
8	Respondent knew team members through their studies or school
3	Respondent knew team members from work
3	Respondent are friends with the team members
1	Respondent knew team members through social gatherings
1	Respondent knew team members through the community
1	Respondent knew team members through kapa haka
1	Respondent are family with the team members

The main theme from Table 20 is that the majority of respondents' knew their team members through either their studies or school. One respondent said the following:

"Yeah I knew them since we all started course and then later on in the year of our course we learnt about the game."

The same respondent later added that they had other pre-existing relationships with team members before the course started:

"I knew some of them before as well, just through social gatherings."

One respondent gave a response that the researcher set aside from the rest of the reasons why the respondents participate in kīorahi. Their response could not be grouped into the other Tables but the researcher felt it important to share their insight. The respondent felt that participation in kīorahi had strengthen their classroom relationship with their team members.

"I guess it has made a better relationship in and outside of class."

5.4 Amount of time respondents' spend with kīorahi team members

The researcher asked respondents' whether they had spent time or communicated with kīorahi team members outside of the game to assist him to understand whether kīorahi had created or strengthen any relationships with other team members through participation in the sport.

Table 21 gives the answers provided by respondents on whether they interacted with their team members outside of playing kīorahi.

Table 21 Themes from whether respondents interact with members of their kīorahi outside of the sport

No of respondents who mentioned this theme	Theme
9	Respondent spends time or communicates with team members outside of kīorahi
1	Respondent does not spend time or communicate with team members outside of kīorahi

The main finding from Table 21 is that nine out of ten respondents spent time or communicated with their team members outside of playing the sport. An interesting minority voice is that the one respondent who did not spend time or communicate with their team, said if they were a fulltime player they may have been more likely to spend time or communicate with the kīorahi team.

"No, I think if I was a fulltime member I would be doing that"

Respondents were also asked what type of communication and activities they had with team members; and the preferred form. These are detailed in Tables 22-26 below. Again, some respondents' gave multiple responses to this question so in some tables the total number of responses are greater than of respondents.

Table 22 Type of communication respondents engage in with kīorahi team members outside of the sport

No of respondents who mentioned this theme	Theme
1	Respondent communicates with team members about work at work
1	Respondent communicates with kīorahi team members on a daily basis so they can practise their Te Reo Māori
1	Respondent does not engage in deep conversations with kīorahi team members just gossip

The themes from Table 21 only occurred once however, what was interesting, was that one respondent communicated with their team on daily basis in Te Reo Māori. The respondent used their team members as an opportunity to practise their Te Reo Māori which they mentioned in the following:

"I do interact with them on a daily basis, in Te Reo Māori. I love to say, kia ora, mōrena, and all that sort of carry on, I love to speak Māori to them ...who can understand what I am talking about, it is great way to help other people to understand the language".

Table 23 outlines the respondents' answers to the types of electronic communication team members have had with each other. Some people gave many answers which is why the total number of responses is greater than of respondents.

Table 23 Use of electronic media by respondents in communicating with
kīorahi team members outside of kīorahi

No of respondents who mentioned this theme	Theme
6	Respondent communicates with kīorahi team members via text messaging
4	Respondent communicates with team members through social networking (Facebook)
1	Respondent frequently uses Facebook to keep in touch with kīorahi team members
1	With current kīorahi team respondent is Facebook friends but doesn't organise activities to meet with them; just talks to them when they meet them at events or school
1	Respondent communicates with kīorahi members via educational institutions Facebook page for Māori students
1	Respondent if they had something serious or important to discuss with a kīorahi team member would not use Facebook but instead use kanohi ki te kanohi
1	Respondent only has a few close friends from their kīorahi team members as friends on Facebook that they communicate with
1	Respondent is Facebook friends with kīorahi members but is not very good at keeping in touch with them via Facebook
1	Respondent only communicates via text with about five kīorahi team members
1	Respondent communicates with some kīorahi team members via text message about tā moko and tikanga

The majority of respondents as shown in Table 23, use text messaging as the primary form of electronic communication with their kīorahi team members. An interesting point to note is that of the ten meta-themes identified, five were related to Facebook as the type of electronic communication used or did not use to communicate with team members.

The other communication themes respondents gave related to how they communicate with their team members outside of kīorahi are detailed in Table 24. Again, some respondents' gave more than one response which is why the total number of responses is greater than ten.

Table 24 Other communication themes related to how respondents communicate with kīorahi team members outside of kīorahi

No of respondents who mentioned this theme	Theme
6	Respondent communicates with kīorahi team members kanohi ki te kanohi outside of games
4	Respondent communicates with kīorahi team members who study with them
3	Respondent communicates with team members at work
2	Respondent communicates with kīorahi team members who they play with in other codes
1	Respondent engages with kīorahi members through their work as a tā moko artist
1	Face to face interaction based on perceived closeness with team members
1	Respondent occasionally calls kīorahi team members

The most preferred form of communication by respondents was kanohi ki te kanohi; this finding is reflected in literature which suggests Māori have a cultural preference for face to face communication (Smith, 1999, p. 120). Where communication occurred outside of kīorahi games among team members was largely at tertiary institutions where they studied together or work places which employed individuals from the same team. Very little communication occurred in purely social situations.

Table 25 discusses the type of activities respondents engage in with kīorahi team members outside of kīorahi. Four themes came out of this question and are detailed on the following page:

Table 25 The type of activities respondents engage in with kīorahi team members outside of kīorahi

No of respondents who mentioned this theme	Theme
4	Respondent participates with some kīorahi team members in a range of purely social activities
3	Respondents interacts with some of their kīorahi team members in a kapa haka group
2	Some of respondents kīorahi team members are part of their social circle outside of kīorahi
1	Respondent only uses social media to keep in contact with work mates

Two interesting themes arose from this sub-question. Those respondents who do socialise with their kīorahi team members outside of the sport do so in a range of purely social activities, such as having coffee. See example of this theme below:

“Some of us go out for coffee and that, have dinner, come around to my house or their house.”

The other interesting theme was how communication with team members outside of kīorahi revolved around kapa haka. This is encapsulated in the following response:

“Yeah, some of the team members I play with and work with are also ‘haka nuts’, they do kapa haka and stuff like that.”

Table 26 outlines the other themes respondents answers produced related to communication with team members outside of kīorahi.

Table 26 Other themes

No of respondents who mentioned this theme	Theme
1	Respondent views their Māori friends from kīorahi as whānau
1	Respondent felt kīorahi being a Māori activity made interaction with others better
1	Respondent believes kīorahi has strengthened their relationship with kīorahi team members
1	Respondent feels that for individuals that do not participate in other sports kīorahi is a good way of making social connections

None of the themes in Table 26 occurred more than once but all of the themes contained some very interesting insights into either how the respondent viewed kīorahi as a vehicle for social connection or the way they viewed their kīorahi team members. One respondent felt that Māori friends made through kīorahi were automatically whānau:

“You don’t just have Māori friends they are whānau, you are always around them.”

5.5 Support provided by kīorahi team members

The researcher asked respondents whether they could describe any situations where a member of their kīorahi team had assisted them with an activity, helped them with a problem, provided advice or let them discuss something that was troubling them in order to understand whether membership to these kīorahi teams provided its players with any social capital.

Table 27 below identifies the themes related to the type of assistance provided to respondents by their kīorahi team members.

Table 27 Activities kīorahi team members get assistance with from teammates

No of respondents who mentioned this theme	Theme
5	Individuals have received car rides from kīorahi team members
4	Advice sought kanohi ki te kanohi related to mahi problems
3	Advice sought from kīorahi team mates about personal problems kanohi ki te kanohi
2	Respondent sought advice on kīorahi rules and nutrition from team mates kanohi ki te kanohi
1	Kīorahi team mates provide someone to whom the respondent feels safe to express frustration with a situation kanohi ki te kanohi
1	Respondent received assistance with their te reo class assignment from a kīorahi team mate kanohi ki te kanohi
1	Respondent would feel they could arrive at kīorahi team mate's whare and eat their kai
1	Respondent borrowed and lent money to kīorahi team mates kanohi ki te kanohi

The most common theme from Table 27 was that kīorahi team members provided respondents assistance with transportation. The second most mentioned theme was advice sort related to mahi problems. Surprisingly,

given the survey results, only three respondents mentioned seeking advice on a personal problem.

Respondents were then asked whether they had provided assistance to their kīorahi team members. Table 28 below, details the themes that emerged from the respondents' answers to this question.

Table 28 Types of activities in which respondents provided assistance to their kīorahi team members

No of respondents who mentioned this theme	Theme
5	Respondents have provided car rides to kīorahi team members
3	Respondent has not had any of their kīorahi team members seeking advice from them
2	Respondent has assisted kīorahi team mates with a personal problem
1	Provide advice on mahi problem
1	Physical assistance with mahi
1	Respondent borrowed and lent money to kīorahi team mates

Again, the most common theme related to transportation. Interestingly, three respondents stated that none of their team members had sought advice from them. Again, surprisingly given the survey results; only two respondents felt that they had assisted a kīorahi team member with a personal problem.

Respondents were also asked the number of team members they felt they could get assistance from. Their responses are detailed below in Table 29. Again, respondents gave multiple answers dependent on the type of activity they sought assistance with, which is why the number of answers is greater than of respondents.

Table 29 Number of kīorahi team members' respondent felt they could get assistance from

No of respondents who mentioned this theme	Theme
2	Respondent only sought assistance from one kīorahi team member for advice
1	Respondent only seeks assistance from a couple of kīorahi team mates for personal advice
1	Respondent feels they could seek assistance from the whole team
1	Respondent relies on just four kīorahi team mates for assistance
1	Respondent would feel he could ask whole team to assist with a private physical activity like moving house but would not seek any assistance with personal or work related issues
1	Respondent sought assistance from a couple of kīorahi team mates in order to understand the rules of kīorahi
1	Respondent would like to think they could seek assistance from whole team but would only directly approach four
1	Respondent would provide assistance to whole team and believes they would do the same
1	Respondent has a core group of kīorahi team members they feel close to and can talk to
1	Respondent feels more comfortable seeking advice from kīorahi team member who is from the same iwi
1	Respondent feels more comfortable seeking advice from kīorahi team member who is the same age

There were many responses given to this question, however, the majority finding from Table 29 is that two respondents felt they could ask one person from their kīorahi team member for advice. Interestingly, the other ten meta-themes were varied dependent on the type of advice sought by respondents. One respondent when asked if they would feel comfortable asking a team member for advice on something personal mentioned because of their age they would not ask for advice. The following is what they said:

“Being the senior player, very senior player you don’t tend to go to younger people to ask for advice.”

They added if the assistance sought after was physical they would feel more comfortable to ask for help:

“If I was to move house I would ask them but otherwise, nah.”

5.6 How respondents would want themselves described to someone who had never met them

The researcher asked respondents' how they would like to be described to someone who had never met them before in order to see what physical characteristics, personality traits, behaviours, group memberships and or roles were part of their constructed self-identity, this resulted in a total of 27 ideas being identified by respondents. Some respondents gave multiple responses explaining how they would like to be described, as such; the total of ideas was greater than the number of respondents. These 27 ideas were then grouped by six kaupapa, which are set in Table 30 below.

Table 30 Meta-themes related to respondents construction of self-identity

No of times idea mentioned by respondents	Meta-theme
2	Identity constructed around a role
5	Identity constructed around membership of a group
21	Identity constructed around a personal characteristic
7	Identity constructed around a behaviour
1	Identity constructed around physical characteristics
1	Other

Table 31 below details the responses given based on a role the respondent felt constructed their self-identity.

Table 31 Themes related to respondents' identity being based on a role

No of respondents who mentioned this theme	Theme
1	Being a mother is central to respondent's identity
1	Being a good friend forms part of respondent's identity

The themes from Table 31 do not occurred more than once but they do display some interesting insights into the importance these roles have for some respondents. One respondent gave the following answer:

"I am a mother first, my children are my everything and I do everything for them, but I am honest, reliable and a good friend."

This response is interestingly because they give multiple layers to their answer; the importance of their role as mother and a good friend, but also that the personal trait of honesty, were all important in the construction of their self-identity.

Some respondents gave answers according to the groups they have membership with; their responses are detailed in Table 32 below.

Table 32 Themes related to respondents' identity being based on group membership

No of respondents who mentioned this theme	Theme
3	Membership of their family is part of respondent's identity
1	Being a member of a community is part of respondent's identity
1	Membership of a friendship group is part of respondent's identity

The majority finding from Table 32 is that, membership to the family was important to respondents. One respondent had very strong connection to their family, community and kaupapa Māori, they gave the following response:

"Well strong in family, community driven and kaupapa Māori, those would be the three key things that I do with my family or community or at work. Those are probably the key things that keep me going, so if you were to describe me to someone about me, that is probably what you would use, is family orientated, kaupapa Māori and community driven."

Respondents also gave answers according to personal characteristics they felt helped form their self-identity; their responses are detailed below in Table 33. Again, some respondents gave more than multiple responses which is why the number of responses are greater than ten.

Table 33 Themes related to respondents' identity being based on personal characteristics

No of respondents who mentioned this theme	Theme
3	Respondent would describe themselves as a helpful person who would be willing to help others
2	Respondent describes themselves as reliable
2	Being seen as humble is part to respondent's identity
2	Respondent would describe themselves as a friendly individual
2	Respondent would describe themselves as a happy individual
2	Respondent would describe themselves as a honest individual
1	Respondent describes themselves as kind and caring
1	Being viewed as a hard worker is part of respondent's identity
1	Being perceived as creative forms part of respondent's identity
1	Respondent feels that being genuine and having their actions match their words is part of their identity
1	Being passionate forms part of respondent's identity
1	Respondent sees themselves as someone who others get along with easily
1	Respondent sees their bubbly personality as part of their identity
1	Respondent's being arrogant is part of their identity

The key finding from Table 33 is that respondents would describe themselves as a helpful individual who would be willing to help others. Interestingly, Table 33, based on personal traits that form respondents' self-identity, has the most meta-themes of all the tables provided on how respondents would want themselves described to someone who had never met them, in thirteen. One respondent gave the following answer:

“Probably that, I am someone you can come for advice; I am an honest person, I have a big heart, and that I probably won’t take too much bad attitude. On a whole I am a person you could rely on for almost anything.”

Some respondents gave responses based on behaviour they would use to describe themselves. Their responses are outlined below in Table 34.

Table 34 Themes related to respondents' identity based on behaviour

No of respondents who mentioned this theme	Theme
2	Living their life according to kaupapa Māori is part of their identity
1	Respondent does not tolerate being treated badly
1	Respondent sees their bubbly personality as part of their identity
1	Having an active social life forms part of respondent's identity
1	Respondent sees themselves as charming
1	Respondent would describe themselves as an individual who would uphold the value of manaaki.

The main finding from Table 34 is that two respondents felt that living their lives according to kaupapa Māori formed part of their self-identity. As mentioned in Table 32, one respondent felt strongly about their family, community and living their life according to kaupapa Māori, their response can be found below Table 32.

The researcher also felt that the one respondent, who said having a bubbly personality formed part of their self-identity, was a personal characteristic and a desired behaviour which is why they are included in Table 33 and Table 34, here is the following response:

"I wouldn't know, I'm really bubbly, definitely."

Another interesting finding from Table 34 was that one respondent felt that upholding the value of manaaki formed part of their self-identity and was important to their role as a good employee:

"Yes, manaaki is a big one. Manaaki and upholding tikanga as well, that is also important for my job."

Another interesting response was one respondent when asked how they would like to be described to someone they had never met, felt being arrogant and having membership to an arrogant family made them charming and formed part of their self-identity:

"Arrogant asshole, we come from a very arrogant family, probably can't say this, but I like to think it is part of my charm, I think I'm funny when I'm probably not."

Only one respondent mentioned their physical characteristics as forming part of their self-identity. The first reply the respondent gave to how they would like to be described to someone they had never met before was based on their perceived physical appearance, the following is their response:

"Very good looking, humble...I don't know.... Hard working."

Interestingly, they added to this answer later in the interview that reflected personal characteristics they felt formed part of their self-identity in the following:

"Creative, genuine, keeping your integrity about what you are talking about, being passionate."

The last and final theme only mentioned once was centred on a personal trait the respondent felt formed part of their self-identity:

“Just don’t judge him by his cover, the way he dresses the way he acts isn’t exactly who is, but he is a happy-go-lucky fulla.”

However, interestingly, they gave further insight into the importance of their whakapapa and how they felt the past helped form part of them, their response is given below:

“I guess it’s my background, taku tipuranga, taku whakapapa, it’s pretty much, my history makes me who I am, it has shaped me to be who I am today.”

5.7 Whether respondents' believed participation in kīorahi had strengthened their Māori identity

To understand if the game had assisted or supported the interview respondents constructed Māori identity the researcher asked respondents whether they felt participation in kīorahi has strengthened their Māori identity.

Table 35 below details the responses given on how respondents felt kīorahi had strengthened their Māori identity. Some respondents gave multiple answers which is why the number of responses is greater of ten.

Table 35 Themes on how respondents felt kīorahi had strengthened their identity as Māori

No of respondents who mentioned theme	Theme
4	Respondents felt participating in a sport with an historic Māori whakapapa made them feel more Māori
2	Being able to participate in a Māori sport has strengthened respondent's identity as Māori
2	Being part of a sport that is being promoted through the community assisted respondent to feel more Māori
2	The Māori kaupapa of kīorahi assisted respondents in feeling more Māori
2	The physicality of kīorahi made respondents feel more Māori
1	The competitiveness of kīorahi makes respondent feel more Māori

The key finding from Table 35 is that four respondents felt participating in a game with a Māori whakapapa strengthens their Māori identity. One respondent mentioned the game's traditional history as a reason how kīorahi had strengthen their identity as Māori:

“Yeah of course knowing that what you are participating in like a Māori tradition every little bit counts, being with Māori, speaking the reo as well, just every little bit that drops in fills up the bowl sort of thing.”

Another respondent also felt that because it allowed them to be physical while linking it to a Māori kaupapa was important:

“Yeah, like I haven’t played it that much but it’s always like being able to do something, like physical as well as and linking back to kaupapa Māori.”

Table 36 outlines the reasons respondents gave on why they felt kīorahi had strengthened their Māori identity, their responses are detailed below.

Table 36 Themes on why respondents felt kīorahi had strengthened their identity as Māori.

No of respondents who mentioned theme	Theme
8	The use of Te Reo Māori in kīorahi has assisted respondents in improving their te reo
1	Participation in kīorahi has made the respondent more proud of being Māori.
1	Participating in kīorahi helped respondent understand them self
1	Participating in kīorahi helped respondent understand their whakapapa
1	Kīorahi provides opportunities to be with other Māori that make respondent feel more Māori
1	Respondent felt uncomfortable with having to prove their Māoritanga
1	Participation enriches the body
1	Participation in kīorahi helps respondent understand their own life
1	Participation enriches respondent's wairua
1	Participation in kīorahi an opportunity to participate in Māori culture
1	Participation in kīorahi allowed respondent to temporarily wrap them self in a Māori lifestyle
1	Participation in kīorahi strengthened respondent's tikanga and sense of being Māori
1	Respondent felt participation in kīorahi might slightly assist individual's in feeling more Māori

The key finding from Table 36 was that eight of ten participants felt that kīorahi had strengthened their Māori identity because it presented an opportunity for them to improve their Te Reo Māori. One respondent felt that kīorahi would have a major impact on Māori being Māori, and when asked why, they gave the following answer:

“The language, the language for one, and how it is implemented into the game is certainly one major aspect which will present that to any player who is striving to learn the language and play the game as well. I believe throughout Canterbury there are a lot of secondary schools involved now; to see that happening is good.”

Another respondent said that the use of Te Reo Māori in the game was an important reason why they participated and why it strengthened their Māori identity, and also felt that the learning in a competitive environment would actually made them learn the language faster:

“I reckon, for me, yep. I would say I would learn quicker like that where I am doing something like that and it’s competitive.”

Another interesting finding from Table 36 was that one respondent felt that the game had in a way assisted with strengthening their Māori identity and it was positive that people were able to enjoy a traditional sport but, was uncomfortable having to prove their Māoritanga:

“In a way, I’m not a big believer in having to prove I’m Māori or anything like that but it is really good to see that a traditional sport that anyone can take to and that everyone enjoys.”

One other interesting theme from Table 36 was that not only did a respondent feel Te Reo Māori was important aspect but that kīorahi provided other opportunities that strengthen their Māori identity which included: an opportunity to engage with the Māori culture, strengthen tikanga and provide a sense of being Māori:

“In a sense yes, cause for me being Māori is not just knowing the language or knowing your whakapapa or being able to recite your pepeha, it’s being open to experience different things that is wrapped around the culture and wrapped around the lifestyle, even though it was a short time playing kīorahi it did help strengthen myself in my tikanga Māori and my taha Māori.”

Another insightful response was that one respondent felt that because they have te reo, that the physicality of the game and how the game offered a different opportunity which was driven by kaupapa Māori to enrich the body, these were reasons on how and why it strengthened their Māori identity:

“Yeah, in the physical aspect of it, it definitely has, I’ve always had te reo for a while and tikanga; understanding of narratives, to be able to piece with the game or a pastime, gives it more and resonates more with me, because I like to be physical as well, active, so it’s not just haka now there is kīorahi as well as a kaupapa Māori that can enrich the body.”

The respondent later added that the game could provide a metaphor for challenges in life and that it could enrich your wairua, the following is their response:

“Yeah in the physical realm and even the mental side of it, there are a lot of plays or patterns in kīorahi that can be related to life, finding the appropriate pathway and trying to score the right way which is quite exciting for me because I’ve only known sports of touch rugby and netball and that so I only really know those pathways but kīorahi gives it another dimension to it. The key thing about that is the wairua, but orange tinana, orange wairua, definitely.”

5.8 Whether respondents' would recommend others to consider playing kīorahi

In this question the researcher asked respondents whether they would recommend to others to participate in kīorahi in order to understand why they would or would not. All respondents gave a positive response in their recommendation for others to play kīorahi. The researcher went on to ask why they would recommend others participate in the game.

Many of the interview respondents when ask why they would recommend kīorahi to other people, gave multiple reasons that were positive. Their responses gave good insights on how they were utilising the game and the benefits that could be gained through participation. Because respondents gave many varied responses the researcher felt it was important to ensure he captured all their ideas which is why there are many themes in Table 36. The respondents' answers to this question can be found on the following page. .

Table 37 Themes on why kīorahi players would recommend others to play kīorahi

No of respondents	Theme
5	Kīorahi is a vehicle for promoting te reo
4	Kīorahi is an activity that can bring Māori and non-Māori together
4	Playing kīorahi is fun
3	The physicality of kīorahi appeals to Māori
3	Kīorahi provides an opportunity for Māori to communicate with other Māori
2	Participation allows themselves and other Māori feel Māori
2	There is a social dimension to kīorahi which encourages participation
2	Kīorahi promotes health and fitness
2	Kīorahi is attractive to participants because it is grounded in tikanga
1	Kīorahi is a non-threatening activity to bring young people together
1	Kīorahi has a tactical dimension
1	Participation in kīorahi provides a shared experience with others that facilitates communication with them
1	Kīorahi provides an alternative to kapa haka for Māori who can't sing and dance to spend time with other Māori
1	Participation in kīorahi creates a sense of familiarity between the players
1	There is a narrative underpinning kīorahi that makes participation attractive
1	Kīorahi encourages whakawhanaungatanga
1	Kīorahi encourages manaakitanga
1	Kīorahi because it appears mainstream attracts individuals who wouldn't normally participate in something Māori
1	Competitive nature of kīorahi encourages participation
1	It is a Māori sport

The key finding from Table 37 was that respondents would recommend others participate because it was a vehicle for promoting Te Reo Māori. One respondent would not only recommend others participate in kīorahi because it could be used as a vehicle for Te Reo Māori, but also felt because the game was grounded in tikanga it could provide opportunities for individuals to communicate with other Māori, their response follows:

“Definitely I would, if I heard of someone outside of TPW saying I have heard of this game kīorahi, what’s it about, I’m thinking about playing it, I would suggest that they give it a go and the reason I would tell them to give it a go is that they are not only going to learn about the game but also the language and when you are around, how do I put it, people like us and you talk our language we like to put our beliefs in it too, so you could learn a lot from just kīorahi not just about the game, it’s about the language and the culture that goes behind it I think.”

The second most mentioned themes from Table 37 was that respondents would recommend others participate in kīorahi because it was an activity that could bring Māori and non-Māori together; and that participation was fun. One respondent gave the following in their response to the question:

“Of course, it’s sport that relates everyone together, it’s a sport that brings everyone together, like how would you say it, it brings everyone together to be Māori, to feel Māori and like just sharing, I don’t know what to say for it but you get where I am coming from, something that brings us all together and we all have fun.”

Another interesting insight was that three respondents felt the physicality of kīorahi would be attractive for other Māori to participate in. One respondent said the physical aspect of the game was appealing but also added that because it encouraged Māori values like manaaki and whanaungatanga, they would recommend others participate in kīorahi:

“I would definitely endorse kīorahi for other communities because it is a Māori game associated with tikanga and reo, a narrative, whakawhanaungatanga, manaakitanga a whole set of values mixed up in a game, is appealing to Māori, we are a physical people, we like to be active, hands on, playing a game that just endorses those values and concepts we believe in is something I would definitely endorse to the community.”

Another interesting insight from Table 37 was that one respondent felt that kīorahi provided an alternative Māori activity for Māori other than kapa haka:

“Yeah definitely I believe it, you got kapa haka but what else is there than kapa haka, now we have a sport bringing lots of things that Māori can do together but this is one where sporty people can come into who don’t like kapa haka or can’t dance or sing, so its finding more opportunities for other Māori to communicate with each other and having fun and its healthy that’s why I am doing it.”

Another interesting minority voice was that a respondent felt that kīorahi could provide a non-threatening activity to bring young people together:

“It is pretty hard to bring young people together without a vehicle to bring them together. I think, and I believe kīorahi is one of those vehicles that could bring young people together and understand each other a lot more; and bring that oneness amongst themselves.”

5.9 Final comments

The researcher asked if respondents would like to add any final comments. Three respondents gave some parting comments, their responses are detailed below in Table 38.

Table 38 Themes from final comments made by the interview respondents

No of respondents who mentioned theme	Theme
1	Kīorahi will be a great sport in the future for young people
1	Kīorahi is a very physical game without contact
1	Kīorahi is a cool sport
1	The tactical aspect of kīorahi appeals to respondent
1	Kīorahi allows players to think in a Māori way and approach things from a Māori perspective (negotiable rules and use of te reo)
1	Respondent would like to see kīorahi promoted everywhere

None of the themes from Table 38 were mentioned more than once by respondents but there are some interesting insights given by them. One respondent gave the following response:

“It’s cool, I like the tactical side of things, think on your feet, think in a Māori way, and approach things from a Māori perspective.”

When asked what they meant by Māori perspective they gave the following reply:

“How the rules are set out, the different ways of scoring its all relative, and even the reo that is used.”

5.10 Conclusion

When the interview respondents were asked how they knew about kīorahi five of the ten interviewees had heard about the game through Te Puna Wānaka. This was not surprising given that Te Puna Wānaka are administering the development of kīorahi through TOA sports programme in Waitaha. Interestingly of the ten meta-themes mentioned on how individuals heard about the game five were related to educational institutions.

The reasons why the interview respondents played kīorahi fell into the three following overarching kaupapa: characteristics of the game, ideas that reinforce their Māori identity, and enjoyment. The most mentioned reasons associated with characteristics of the game included the physicality and tactical aspects the game provided participants. Three interview respondents enjoyed the physical nature of the game and three of the interviewees participated because of the strategy involved with the game.

Reasons for playing that supported or reinforced a Māori identity included interacting with a traditional Māori sport and the opportunities the game provides to use Te Reo Māori. Three respondents mentioned that kīorahi being a traditional game was a key reason for participating and three felt the game provided an opportunity to use Te Reo Māori.

The main finding with regard to enjoyment was that five felt the game was fun.

Questions on whether or not they knew their team members and if they knew them provided some good insights to the respondent's social network. The major finding was six people knew the majority of their team. When all the interview respondents asked how they knew their team mates eight of the ten knew them from studies and school.

The interview results also illustrated that nine of the ten interview respondents reported spending time with their team members outside of the sport. The main activity four of the interview respondents engaged with team members outside of the game were purely social activities. Interestingly, three mentioned that kapa haka was the other activity they engaged with their team members.

The most popular form of communication for six of the interview respondents to contact their kīorahi team members was via text. However, five of the mentioned ten meta-themes of how interview respondents communicated with team members related to Facebook.

When asked what type of assistance the interview respondents had received or provided, five mentioned a car ride. The second most common theme given by interview respondents was that four had sought advice from team members on a mahi issue.

The interview respondents were also asked whether or not they felt participation in kīorahi had strengthened their identity as Māori; eight felt that the Te Reo Māori utilised in the game had strengthened their Te Reo Māori and four felt that because it was a Māori traditional game that it had assisted with their identity as Māori. This idea is supported in the literature (Houkamau & Sibley, 2010) where Māori sport was identified as an activity that assists Māori people feeling more Māori.

When asked whether or not they would recommend others to play kīorahi all interview respondents said yes they would. The main reason interview respondents would recommend was the opportunity to use Te Reo Māori. Five felt that it was a good vehicle for learning Te Reo Māori. The next two mentioned reasons why the interview respondents would recommend it; four felt it was an activity that could bring Māori and non-Māori together and four just stated because the game was a lot of fun.

Chapter six: Analysis

6.0 Introduction

In this chapter the researcher will synthesis the findings from his literature review with the primary data collected from 36 surveys and a series of ten interviews with Māori kīorahi players in order to answer his study's research questions. This chapter is therefore structured by the study's sub questions which were outlined in chapter one; there is also in this chapter a discussion on the external and internal reliability and validity of the methodology and limitations of this study's results.

6.1 The primary reasons Māori play kīorahi in Waitaha

From the literature on why people play sport the following themes can be identified, increasing their social network (Vallerand & Losier, 1999, pp. 2-3), enjoyment (Deci & Ryan, 1985), affiliation to a group, the social status acquired through participation (Allen, 2003), health and fitness benefits (Sport New Zealand, 2015, p. 5), testing your physical limits (Ryan & Deci, 2000), the ability to strategise (Vallerand & Losier, 1999), the ability to gain external rewards (Ryan & Deci, 1995), learning new skills (Pelletier et. al, 1995, p. 36) and physical movement (Vallerand & Losier, 1999).

Literature on why indigenous people participate in indigenous sports identified some themes not discussed or not as clearly discussed in the literature dealing with all peoples' participation in sport. Brown (2008) mentions the importance of re-enacting activity carried by tupuna to honour the past. Vennum (1994) discusses that sport was used to prepare individuals for conflict. Participation in sport also assisted indigenous people attracting a sexual partner (Peano, 2007) and a political action aligning oneself with their ethnic group (Holmes, 1994).

When comparing the top four themes identified from the open question in the researcher's survey asking Māori respondents why they participate in kīorahi (Please refer to Table 13), all of the themes related strongly to the

extant literature previously discussed. Also all the minor themes, bar one, represented in the respondent's whakaaro are present in the extant literature the researcher reviewed.

The four main themes are also discussed in the extant literature, as follows, 'the characteristics of the game' (Vallerand & Losier, 1999; Pelletier et. al, 1995), 'whanaungatanga' (Vallerand & Losier, 1999; Allen, 2003), 'health benefits derived from playing' (Sport New Zealand, 2015) and 'participation is enjoyable' (Deci & Ryan, 1985).

'The characteristics of the game' encompassed two ideas, the variety of physical skills kīorahi requires and needing to learn the rules of the game. These are examples of intrinsic motivators and components of SDT (Vallerand & Losier, 1999). While kīorahi as a sport requires a unique combination of physical skills, these skills players most likely would have mastered in other sports. It is the combining of skills from a range of Western sports in one game the researcher believes is a major motivator in kīorahi.

'Whanaungatanga' is encapsulated into two ideas from the extant of the literature, increasing your social network (Vallerand & Losier, 1999) and the affiliation acquired through participation in sport (Allen, 2003).

Whanaungatanga is a word commonly used by Māori, including those not fluent in Te Reo Māori and is understood to encompass ideas related to belonging to a group and providing a support to an individual or group. The theme of whanaungatanga matches the ideas of growing your social network and affiliation to a group.

Health benefits gained from participating in sport like kīorahi can be aligned to the literature (Sport New Zealand, 2015). Given the work on the health benefits of sport participation in New Zealand as stated by Sport New Zealand (2015) it is not surprising that many of the Māori respondents mentioned the health benefits derived from the game.

As the literature states (Deci & Ryan, 1985; Vallerand & Losier, 1999) one of the main intrinsic reasons people participated in sport are the experiences of fun and enjoyment. Not surprisingly, this aligns with the reason given by respondents that kīorahi is enjoyable.

The one minority theme that was not supported by the extant literature was how participation in kīorahi provided respondents with an opportunity to utilise Te Reo Māori. It is not surprising this theme was not present in the sport literature, as from the researchers review of the literature, there appears to be very little specifically about why Māori participate in sport and even less literature about Māori participating in Māori sports.

While technically any sport involving Māori could facilitate the use of Te Reo Māori, Māori may feel using Te Reo Māori would be exclusionary if not all their team mates and opposition were Māori or speakers of Te Reo. Given that most Māori are not fluent in Te Reo Māori and Te Reo Māori is not widely spoken in many places (Statistics New Zealand, 2013b) it is likely that when Māori are playing sport they will be playing with non-Māori and Māori who are not speakers of Te Reo Māori. Kīorahi being a Māori sport with a kaupapa of encouraging Te Reo becomes one of the few sporting activities where the use of Te Reo is the norm.

6.2 The relationship among kīorahi being a Māori sport and participation of Māori.

According to the literature on Māori identity (Durie, 1994; Durie, 1995; Williams, 2000; Houkamau, 2006; Houkamau & Sibley, 2010) participating in a Māori activity provides Māori an opportunity to strengthen or maintain their Māori identity and connect to traditional practices of their ancestors. As stated by Brown (2008) and Palmer, Graham & Mako (2009) Māori are aware there is a traditional narrative entrenched into kīorahi and that the game provides a comfortable non-threatening way to connect with their ancestors and to feel authentically Māori.

Interestingly, a key finding from the survey data outlined in Figure 1 is that 92% of survey respondents agreed that they play kīorahi because it is a traditional sport. In addition, of those interviewed, three of the ten respondents participated in kīorahi because it is a traditional Māori sport (Table 16). One respondent specifically mentioned that they participated in the game because it connected them to a Māori tradition:

“Knowing that what you are participating in is like a Māori tradition, every little bit counts”.

Another spoke of how the narrative allowed the game to resonate with them and provided them more of an incentive to participate:

“Understanding of narratives, to be able to piece it with the game or a pastime, gives it more, and resonates more with me”

Both these ideas supports the existing literature that suggests Maori look for authentic ways to be Māori and that participation in kīorahi is partially driven by it being viewed as a traditional Māori sport. In particular knowing that the sport is re-enacting a traditional narrative appears to appealing to some Māori players.

6.3 The degree to which Māori kīorahi players in this study privilege being Māori as part of their self-identity

Given that Māori are often represented in a negative manner within the New Zealand media (Barnes et al, 2012); and that such negative portrayals can impact on an individual’s self-identity (Tyler, Brome & Williams, 1991; Willmott, 1989), the researcher was interested to what degree Māori kīorahi players participating in the Waitaha game privilege their identity as Māori. The researcher wanted to know whether kīorahi as a sport attracted individuals who were confident in their self-identity as Māori or whether maybe participation in the sport was being used by individuals with a weak self-identity as Māori to feel more positive about being Māori; as suggested by Houkamau (2006, p. 83).

The researcher constructed a Māori identity model (refer to section 3.3) based on activities and behaviours that were seen in the literature as being important to constructing and maintaining a Māori self-identity. These were: the connection to the marae, the use of Te Reo Māori and tikanga, the level to which people practised tikanga, participation in Māori activities, association with iwi, and interests in te ao Māori (Rangihau, 1975; Broughton, 1993; Kāretu, 1993; Durie, 1994, 1996; Williams 2000; Houkamau, 2006; Houkamau & Sibley, 2010). The survey question designed to identify respondents association with their iwi was worded in a way that did not restrict respondents to affiliating with only one iwi. This was done so that should respondents feel a connection to more than one iwi they would be to identify them in the survey. The rationale behind this was that most contemporary Māori would whakapapa to more than one iwi (Webster, 2002, p. 341) and as such the researcher did not want to force his respondents to deny some of their whakapapa.

These dimensions were used to formulate survey questions which allowed the researcher to assess where an individual fell within the researcher's Māori identity model which like Durie (1994) and Williams (2000) identity models had three categories; but utilised different labels: Confident, Comfortable and Weak. The Table below outlines where the 36 Māori survey respondents fell on the researcher's identity model.

Table 39 Degree to which Māori privilege a Māori identity

	Male	Female	Percentage of Survey Sample
Confident Māori identity	6	4	28*
Comfortable Māori identity	11	11	61*
Weak Māori identity	4		11*
Total	21	15	100

* Please note figures were rounded

Overall, the majority of the Māori kīorahi players surveyed were comfortable with their identity as Māori. With 61% falling with the comfortable category; while 28% were confident with their Māori self-identity. Interestingly only 11% of the Māori kīorahi players surveyed had a weak Māori self-identity. However; all four of these respondents were male and comprised 19% of all male Māori survey respondents.

This study would suggest that overall, that 89% of Māori kīorahi players who participate in Waitaha are either confident or comfortable with their self-identity as Māori. This may suggest that either kīorahi either attracts Māori who are already confident or comfortable with their self-identity as Māori, or that kīorahi can be viewed as another activity that reinforces a positive Māori cultural identity (Brown, 2008; Palmer, Graham & Mako, 2009). It is pleasing to note that kīorahi is also an activity that Māori with a weak self-identity as Māori feel they can participate in and the relationship being individuals with a weak Māori self-identity and their participation in kīorahi is explored in the following section.

6.4 Relationship between participation in kīorahi and a weak Māori Self-identity

The researcher was interested in exploring whether there was any relationship between participation with kīorahi and individuals possessing a weak Māori self-identity. Based on kīorahi literature (Brown, 2008; Palmer, Graham & Mako, 2009) that indicates kīorahi is a Māori activity that requires little tikanga or Te Reo Māori, the researcher suspected the sport may be attractive to Māori who have a weak Maori self-identity but who want to strengthen their identity as Māori. Referring once again to Table 39, 19% of Māori male survey respondents were identified as having a weak Māori self-identity; which comprised four male individuals. Table 40 below illustrates the answers provided by each of these four male respondents for the dimensions of the researcher's Māori self-identity model.

Table 40 Results of respondents with weak Māori Self-identity scores

Respondent	Knows marae	Visits marae	Use of Te Reo	Kapa haka member	Registered with iwi	Māori media	Recite karakia	Practice tikanga
One	Yes	Never	Can say a few phrases	No	No	No	Before starting any important activity	Only certain kawa
Two	Yes	Never	Can have a simple conversation	Yes	Yes	No	Only at pōwhiri, hui, or tangi	No
Three	Yes	Never	Can say a few phrases	No	No	No	Before starting any important activity	No
Four	Yes	Never	Knows a few words	No	No	Yes	Before starting any important activity	Only for some activities e.g. personal grooming

The first interesting finding from the researcher's survey; related to the issue of whether kīorahi is an activity chosen by Māori with a weak Māori Self-identity; is that initially it appears that only a minority of kīorahi players in Waitaha could be described as having a weak Māori Self-identity at 11% of the survey sample. However, all four of the players with weak Māori Self-identity were male and as a percentage of male Māori survey respondents they comprised 19% which is a significant percentage of the male Māori sample. The survey results seem to suggest that kīorahi is an activity that is more attractive to Māori males with a weak Māori self-identity; than Maori females whose self-identity as Māori is weak. This finding maybe explained by Sport New Zealand (2015) that discussed how male participation in sport is generally higher than female and the social and cultural tendency for males to try and socially bond through participating in shared activities (Davis & Duncan, 2006).

When comparing the results of the Māori male respondents against the dimensions of the researcher's Māori identity model the next interesting pattern from Table 40. To emerge is that all four men knew their marae; which according to Durie (1998, 2003), is an indicator of a Māori identity. However, none of the respondents had visited their traditional marae which suggests a weak attachment to their marae. It is important however to note for urban Māori, visiting their marae is more difficult because of financial and logistical reasons (Statistics New Zealand, 2014), especially for those located in the South Island, the location of this study. For urban Māori participating in kīorahi maybe replacing the social interaction they would gain from visiting their marae. Another reason why some Māori are reluctant their home marae is because of their poor grasp of Te Reo Māori (Statistics New Zealand, 2014).

Reviewing the four respondents' use of Te Reo Māori; all had a limited use of Te Reo Māori, with three having a poor grasp, with one only knowing a few phrases. Kīorahi doesn't require an extensive Te Reo vocabulary but provides opportunities to use Te Reo Māori in a context that allows people

to acquire the language in a non-threatening environment (Maoate-Cox, 2013). Evidence that kīorahi facilitates individuals in improving their Te Reo Māori is illustrated in Figure 4 where 92% of Māori survey respondents participate in kīorahi because of the opportunities it provides to utilise Te Reo Māori .

Examining the results of the next Maori self-identity dimension for the Māori male respondents with a weak Māori identity; only one was a kapa haka member. According to Durie (1995) Māori cultural activities like kapa haka are cultural markers of a Māori identity. However, because kīorahi does not require as much language acquisition and understanding of cultural practices as kapa haka (Pihama, Tipene & Skipper, 2014) kīorahi can be viewed as an alternative activity to kapa haka as one kīorahi interview respondent illustrated:

“You got kapa haka but what else is there than kapa haka, now we have a sport bringing lots of things that Māori can do together but this is one where sporty people can come into who don’t like kapa haka or can’t dance or sing, so its finding more opportunities for other Māori to communicate with each other and having fun and its healthy that’s why I am doing it.”

The next self-identity dimension set out in Table 40 illustrates there was only one of the four respondents who was a registered iwi member. This is interesting because all respondents knew their iwi as can be seen on Table 41 below:

Table 41 Iwi affiliation of respondents with a weak Māori self-identity

Respondent	Knows iwi	Registered with iwi
One	Yes	No
Two	Yes	Yes
Three	Yes	No
Four	Yes	No

Given the process for registering for an iwi does not seem to require a huge amount of effort and is not very time intensive, there could be some other reason that prevented the respondents from registering. The researcher is only able to speculate on these possible reasons as he could not find any literature on the topic. Becoming involved in kīorahi however was obviously easier for these four respondents than registering with their iwi. It is possible that these individuals became involved with kīorahi, while not registering with their iwi; because they felt kīorahi was more welcoming and inclusive (Maoate-Cox, 2013) than their iwi.

Investigating the next self-identity model dimension from Table 40 the pattern that emerges is only one of the Māori respondents with weak Māori identity watched or listened to Māori media. Engagement with Māori media shows an interest in Māori culture and is a political action supporting kaupapa Māori (Te Puni Kōkiri, 2010). Because three of the respondents do not watch or listen to Māori media could suggest that they may not be comfortable with aligning themselves with the kaupapa of Māori media. Participation in kīorahi may therefore be viewed as less of a political action by the respondents than engaging with Māori media. This maybe because kīorahi is a sport and participation in sport is a mainstream activity in Aotearoa (Sport New Zealand, 2015).

When examining the respondents' answer to the researcher's Maori self-identity model question related to their use of karakia an interesting finding emerged. When reviewing the answers of the four respondents set out in Table 40 to this question; it emerged all made use of karakia. This may be because it is an activity that can be done as an individual (Moorfield, 2011) and so does not require the respondent to engage with other Māori. This suggests that the respondents are comfortable with Māori activities that just involve themselves but may feel challenged or embarrassed when others are involved (Dudding, 2011).

The final dimension of the researcher's Māori self-identity model examines whether respondent's practice tikanga. Of those respondents who were identified as having a weak Māori identity, two did not practice any tikanga and the other two's practice of tikanga was limited. Because kīorahi only has a few tikanga and kawa to teach (Brown, 2008) it is a safe introduction to learning about tikanga for individuals who have little cultural knowledge; it also would not challenge greatly the personal beliefs of those Māori who view tikanga as outdated and irrelevant.

This study shows that kīorahi is an activity that Māori people can participate to help facilitate a Māori identity; who do not have a strong connection their marae or iwi, have limited Te Reo Māori, and do not engage fully into the practice of tikanga or karakia.

6.5 The role kīorahi plays in strengthening Māori self-identity

Because the literature suggests individuals engage with cultural activities and practices that reinforce and or maintain a positive self-identity (Alexander & Lauderdale, 1977), the researcher was interested in whether kīorahi was used by Māori kīorahi players in Waitaha to strengthen or maintain their Māori identity.

The literature on kīorahi states that the sport is an inclusive game with a positive representation internationally (Maoate-Cox, 2013; Barton, 2014) and nationally (Kavanagh-Hall, 2015; Knight, 2015; Griffiths, 2015), which would support the idea kīorahi is a cultural activity that provides positive feedback and can be used to strengthen or maintain a Māori self-identity.

The survey and interview data from this study shows that Māori kīorahi players in Waitaha utilise the game as an opportunity to use Te Reo Māori. Kāretu (1993) discusses that a key component of being Māori is being able to use Te Reo Māori (Kāretu, 1993), finding opportunities to use the acquired language (Zhang, 2010) are important to the revitalisation of Te Reo Māori (Durie, 2003).

Referring to Figure 4; 92% of Māori survey respondents are utilising the game to practice Te Reo, assisting them in privileging their identity as Māori. Examining Table 36 the data shows; eight of the ten interview respondents mentioned that the use of Te Reo Māori in kīorahi had assisted them with their Te Reo Māori, which would strengthen their self-identity as Māori. One interviewed respondent felt that how the language was implemented into the game would assist any player wishing to acquire the language while playing.

As Vallerand & Losier (1999) have discussed sport, including kīorahi, provide participants' opportunities to associate with other like-minded people and grow their social network. Figure 2 clearly indicates that 97% of the survey sample are participating in kīorahi to engage with other Māori people. This correlates with the literature on sport motivation (Deci & Ryan,

1985; Vallerand & Losier, 1999; Allen, 2003) which suggests individuals participate in sport for social interactions.

The researcher was also interested in whether the traditional narrative associated with kīorahi assisted Māori kīorahi players residing in Waitaha with strengthening their identity as Māori. As literature suggests (Blomster, 2012) the incorporation of traditional narratives provide an important connection to the past and for many contemporary Māori reconnecting with the past is seen as crucial to constructing and maintaining a Maori self-identity (Durie, 1994, 1995). Kīorahi and the associated narrative provide an opportunity for Māori in Waitaha to engage in activities of their ancestors and thus strengthen their identity as Māori. As mentioned in section 6.2 a key attractor for Māori kīorahi players in Waitaha was that the game was a traditional sport and Table 16 illustrates that four of the ten respondents felt that participating in an sport with whakapapa made them feel more Māori.

This study demonstrates kīorahi is being utilised by Māori kīorahi players in Waitaha to strengthen their identity as Māori; because it is a positive cultural activity which provides opportunities to use Te Reo Māori, meet other Māori people and participate in traditional activities.

6.6 The relationship between participation in kīorahi and the creation of bonding capital

Because Fernandez & Nichols (2002) and Leonard & Onyx (2003) have suggested that individuals who engage with a community or group with similar goals and objectives; leads to the generation of bonding capital, the researcher was interested in whether participation in kīorahi for Māori players allowed them to create bonding capital with their team members. Evidence of the creation of bonding capital within an activity, like kīorahi, could be illustrated through the integration of the other kīorahi players into their social networks (Fernandez & Nichols, 2002; Leonard & Onyx, 2003)

People who are able to contact each other through phone call, text messaging of social networking would again confirm that they have been incorporated into their network (Bourdieu, 1986; Stone & Hughes, 2000; Putman, 2000). Interestingly, the survey data illustrates 36% of the survey sample did not have the cell-phone details of any of their kīorahi team members. However, as literature on Mobile Social Network systems (MSNS) has suggested; people are more inclined to remain connected with their social network via MSNS (Humphreys, 2008, p. 341; Hampton, Goulet, Rainie & Purcell, 2011). The findings from the survey data correlates to the literature (Hampton, Goulet, Rainie & Purcell, 2011) with 80% of Māori kīorahi players in Waitaha being Facebook friends with other kīorahi team members.

The survey results indicated 80% of Māori kīorahi players in Waitaha had the means to communicate with their team mates outside of games. As the literature states (Stewart-Weeks & Richardson, 1998; Stone & Hughes, 2000) being able to communicate with an individual increases the likelihood you could integrate that individual to your social network. Therefore, the researcher was interested in whether Māori kīorahi players in Waitaha did communicate with their team members and whether that communication leads to other activities with their team members outside of kīorahi.

Examining Table 21 nine of the ten interview respondents did spend some time outside of kīorahi with their team members. Interestingly, the one respondent who did not spend any time with their team members felt if they were a fulltime member they would have spent time with their team. The two main activities the interview respondents gave were engaging in purely social activities with their team members; such as coffee and dinner; and three respondents participated in kapa haka with some of their kīorahi team members.

As stated by Putman (2000) the more linkages an individual is able to create with communities the stronger the potential social capital an individual can access. This study has provided evidence that suggests that participating in kīorahi does create bonding capital for players. Therefore, the generated bonding capital could potentially provide opportunities to operationalise that capital to achieve mutually beneficial goals.

6.7 The operationalisation of bonding capital by Māori created through participation in kīorahi

Since participation in kīorahi allows Māori players in Waitaha to generate bonding capital (Refer back to section 6.6); the researcher wanted to investigate whether Māori kīorahi players in Waitaha operationalised that capital and how they operationalised it.

Survey respondents were asked three main questions on whether they felt they could ask for assistance from their team members. The first asked whether they felt they could ask a member of their kīorahi team for a car ride. Charles & Kline (2002) discuss that to receive a ride from an individual; people must know and have a connection with each other to organise the ride. Of the three questions asked on bonding capital in the survey; asking for a ride requires the least amount of time and financial investment. Interestingly, 30% of the Māori survey sample felt that they could not ask anybody from their team for a ride. However, the interview results varied, with 50% of interview respondents saying that they had received assistance via a car ride from their team members and 50% saying that they had given rides to others. Because of the complexities involved in operationalising social capital; including the socio-economic position of individuals and communities (Bourdieu, 1986; Stewart-Weeks & Richardson, 1998; Putman, 2000; Stone & Hughes; Dekker and Uslaner, 2001; Pretty, 2003) it is very possible that researchers' survey participants may not have been able to operationalise the bonding capital for a car ride because the majority of their team mates did not own a private motor car. This limitation will be discussed further in section 6.10.

The second survey question asked Māori kīorahi players in Waitaha whether they felt they could ask their team for assistance moving house. As discussed by Paxton (1999) some of the benefits and assistance individuals can acquire from their social capital would require organising a group to assist your goals. Because of the investment of time required by the assister, the possible expenses they could incur with vehicle use and the

potential exposure to stress by moving precious possessions the amount of people that would be trusted would be less than if you wanted a car ride. The study found that 77% of survey respondents felt they could ask team members to move house with one individual who felt they could ask 14 of their team members to help move house. However, when the ten interview respondents were asked what type of assistance they had gained or given from team members no one mentioned moving house.

The final question asking how Māori kīorahi players operationalise their Bonding capital with their team asked whether respondents felt they could discuss something upsetting and personal with anybody in their kīorahi team. As the literature mentions that accessing generated Bonding capital would provide access to emotional support for individuals (Putman, 2000) and or useful information (Bargh & Mckenna, 2004). The survey sample results found 83% of survey respondents felt they could share personal issues with their kīorahi team members. A follow up question that needed to be asked would have been how they would communicate these issues and how much they would be willing to share; this limitation will be discussed further in section 6.9. Two people believed they could discuss a personal issue with 14 people in their team. This was surprising given the emotional investment required and the potential exposure to a very stressful kaupapa. However, when interviews were conducted on ten of the 36 survey respondents; only three of the ten interview respondents said that they felt comfortable sharing personal issues with team members. Two interview respondents had actually provided assistance to a team member on a personal issue.

Given the survey sample of Māori kīorahi players residing in Waitaha can generate bonding capital it was interesting to examine how they operationalised that capital. As the literature suggests (Paxton, 1999; Charles & Kline, 2002) frequent interaction with people cultivates norms of reciprocity through actors who become willing to assist one another. This study demonstrates that the sample of Māori players playing kīorahi in Waitaha have been able to operationalise the bonding capital they have

generated from their interactions with their team. The respondents felt they could ask people for assistance to move house, advice on personal issues and or receive a car ride.

6.8 Reliability of research process

As Saunders, Lewis & Thornhill (2009) state reliability of research involves whether the methods and analysis processes utilised and produced are dependable (p. 156). Ensuring results are an accurate and consistent representation of the population of interest and can be reproduced utilising a similar method provides reliability to the research process (Kirk & Miller, 1986). Reliability is particularly an issue in connection with quantitative research (Bryman and Bell 2011). As such, ethically all researchers should be concerned with the reliability of their research methodology.

Internal reliability is an administration of an instrument or test to assess consistency or homogeneity among the responses given by respondents. The researcher used plain English and common vernacular Te Reo Māori for survey and interview questions and avoided using words that were long, technical or slang which, according to Bryman & Bell (2011) is a good approach to improve the internal reliability of interview questions.

The researcher engaged with all his respondents in a consistent manner informing them of the confidentiality measures undertaken in the study. Bryman & Bell (2011) mention that respondents are more willing to provide honest responses to researchers when they have been made aware their anonymity will be protected. The researcher also found it very important that he created a sense of rapport with all respondents that engendering trust; as stated by Cooper and Schindler (1998) improves the reliability of the data collected

Bryman & Bell (2011) discuss that external reliability refers to the degree to which a study's results could be replicated. The researcher is confident if he administers his survey and interview questions to other populations of Māori

kīorahi players in Aotearoa he would collect the same type of data. The questions are clearly focused on an activity, kīorahi, which all populations would understand and the researcher is confident the activities related to well-documented constructs; Māori identity and Bonding capital would not be misinterpreted.

6.9 Validity of research process

Tharenou, Donohue & Cooper (2007) state that validity is concerned with the integrity of the generated research conclusions (p. 151). Donley & Grauerholz (2012) mentions that the integrity of the study can be guaranteed by grounding the findings of the research to the collected primary data and utilising plain English for survey and interview questions (p. 43). Therefore, the wording of the survey questions was carefully constructed to avoid ambiguity or dual meaning. The words chosen were in the common vernacular of Te Reo Māori and English. These measures would the researcher feel would improve the validity of the kaupapa.

The survey and interview questions used were then peer reviewed by the researcher's supervisors and was provided valuable feedback; as Donley & Grauerholz (2012) states this process of peer review provides validity to the research. The researcher also offered respondents the opportunity to review their interview transcripts as it was seen as important to ensure validity (Cooper & Schindler, 2011, p. 411). None of the interview respondents requested to look at the transcripts and on reflection the researcher should insisted they review the transcript.

The instruments utilised to gather information on the population of interest were grounded in the literature and focused on the constructs of Māori identity and Bonding capital and the social activity he was researching. The researcher is confident that the integrity of the study can be guaranteed.

6.10 Limitations of methodology

The first limitation is that the researcher suspects that misunderstanding may have occurred in response to the survey question where respondents were asked to identify how many players in their team they could have a one on one conversation on an upsetting kaupapa with. The researcher suspects that for this question his respondents' conceptualised the communication as not being an emotionally significant communication event (particularly troubling for the survey respondent) and one that could be mediated by technology, such as private Facebook messaging, instead of the communication being kanohi ki te kanohi.

The reason why the researcher suspects this occurred is because of his interviewee responses. When interviewees were asked what support they had received from their team mates, only four of the ten respondents said they had received advice regarding mahi problems, while only three had received emotional support. These are much lower percentages than the survey results, which may be explained by how emotionally significant the survey respondents conceptualised the communication event they were seeking support for. As if the survey respondents conceptualised the event as not emotionally significant; this would allow for brief communication facilitated by private Facebook messages or text messages which would greatly increase the number of teammates they could potentially communicate with (Please refer Figure 6 and 7).

When asking interviewees what support they had received from their team mates, the researcher also had respondents clarify whether their supportive conversations were kanohi ki te kanohi or mediated through technology. Interestingly the results from this interview question (Please refer to Table 27) all involved kanohi ki te kanohi conversation with no interviewees indicating they used private Facebook messages or text messages for this communication event. This suggests that the events that the interviewees remembered seeking assistance for required support via kanohi ki te kanohi.

In order to ensure that future respondents understand that the researcher is interested in communication that requires a significant degree of time and emotional commitment on the part of both parties he should have provide more examples of communication events that would require in-depth communication and explicitly asked the survey respondents about how many individuals they could have a kanohi ki te kanohi conversation with about these events.

This was an oversight on the part of the researcher who presumed that his examples would ensure respondents only considered significant events and that the word 'conversation' in the question would preclude respondents thinking about any other form of communication aside from kanohi ki te kanohi communication.

However, based on the interview results and also literature on bonding capital the researcher suspects that almost all of the survey respondents assumed that private messaging on Facebook and or texting constituted a one on one conversation event. This meant that the activity that should have required a significant investment of emotional time became an activity that could have been done while conducting other activities. Follow up questions and possibly further definitions on what constituted an upsetting kaupapa needed to be provided. A question needed to ask if they were willing to share an upsetting kaupapa with a team member what form would that communication take: kanohi ki te kanohi or MSNS. This would have given insight to the strength of the relationship and, as Putman (2000) mentions, how emotional support could be obtain through the generation and operationalisation of bonding capital.

Another oversight was that respondents were not asked how often they communicated with their kīorahi team members. Respondents were asked how they communicated and the amount of people they were willing to communicate with. Knowing how often they communicated with their kīorahi team members would have been valuable. The respondents had cell-

phones numbers and were friends on Facebook with team members and if the researcher knew how often they communicated through those systems it could have provided more detail on the strength of the relationship.

A further limitation of the researcher's survey was regarding the question asking whether respondents watch Māori television or listen to Māori radio. For those individuals who identified that they do engage with Māori media, there should have been a follow up question seeking to identify how often these respondents engage with Māori media. The researcher should have attempted to try and quantify the degree to which these respondents engage with Māori media on a weekly basis. This quantification would have added depth to this dimension of the researcher's Māori identity model.

Another limitation of this study was the categories used to define Māori cultural practices and activities. More specific definitions for the categories of Te Reo Māori acquisition and more examples on karakia use and how tikanga is practiced would assist respondents in identifying where they fell in the dimension of the Māori identity model.

Improvements also could have been made in the weightings for the researcher's Māori identity model. The dimensions were based on the researcher's assessment of how important these dimensions after examining the extant of the literature. However, it may have been better to seek support from kaumātua and other Te Reo Māori academics to finalise the weighting. This same criticism could be made on the Bonding capital model where support with other experts in the field would have been beneficial for the study.

Chapter seven: Conclusion

7.0 Introduction

This chapter sets out a summary of the researcher's analysis in order to answer his study's primary research question of whether kīorahi strengthens Māori player's self-identity as Māori and assists players in creating bonding capital. Implications for future research and policy are also discussed.

7.1 Summary of analysis

Secondary and primary data were utilised by the researcher to answer his research questions set out in chapter one. The secondary data reviewed the literature pertaining to kīorahi, culture, Māori culture, self-identity, social capital, bonding capital and finally the motivations behind individuals wanting to play sport and indigenous games. Primary data were collected through two methods; a survey was developed by the researcher to measure how Māori kīorahi players residing in Waitaha privilege their Māori self-identity and whether they were able to generate and operationalise bonding capital. After the surveys were coded the respondents' answers fed into the researcher's Māori identity and bonding capital models; respondents were selected to be interviewed to investigate further the research issue.

The ten interviewees selected represented all the categories that respondents fell into along the continuum of both models. Once interviews were transcribed all responses were grouped together and coded to identify any patterns and or themes. All responses were then analysed and the themes identified discussed in the results section of this study.

From the analysis it can be concluded that the major motivators for participation in kīorahi among the Māori players based in Waitaha surveyed fell into four categories; 'characteristics of the game' which can be conceptualised as involving new learning and a range of movements, 'whanaungatanga' which encompassed two ideas, adding to personal network and affiliation, 'health benefits' and 'game is fun and enjoyable'.

A further key attractor to participation in kīorahi for the Māori respondents who were surveyed was that it was a traditional game (See Figure 1).

When reflecting upon to what degree Māori respondents privileged their Māori identity, the majority of the Māori kīorahi survey respondents were at least comfortable with their identity as Māori; with 11% having what the researcher describes as a weak identity as Māori. This same data also illustrates that kīorahi is an activity enjoyed by all the respondents despite the varying degrees they privileged their identity as Māori.

The literature on kīorahi (Maoate-Cox, 2013) correlates with the conclusions of this study: that kīorahi is an activity that the respondents utilised to strengthen and maintain their identity as Māori. The opportunity to use Te Reo Māori during the game further incentivised the Māori kīorahi respondents to utilise the game to strengthen and maintain their Māori self-identity. The survey data showed that 92% of the respondents participated because of the opportunity the game presented to use Te Reo Māori; and eight of the ten interview respondents mentioned that participation in kīorahi had improved their Te Reo Māori.

In terms of whether or not kīorahi participation in Waitaha by the Māori respondents generated bonding capital, Figure 6 and Figure 7 illustrates that the game does generate bonding capital for the respondents with 63% of respondents having the cell phone numbers of their team members and 80% being Facebook friends.

When respondents in the survey were asked whether they felt they could ask a team member for a ride 11 of the 36 Māori players felt they could not ask anyone. However, when the ten interviewees were asked about the assistance they had provided and were given, five had given a ride to a team member and five had received a ride

When the respondents were asked in the survey whether they felt they could ask a kīorahi team member to help move house, 28 of the Māori players (77% of the survey sample) felt they could ask someone to assist. Interestingly, during the interviews not one interviewee mentioned that they had provided or received assistance to move house.

Survey respondents were also asked whether they felt they could share a personal upsetting issue with their kīorahi team members. The answers collected from the survey stated that 28 out of the 36 the survey respondents felt they could talk to someone from the team about a personal upsetting issue. However, when the ten interviewees were queried whether they could share something upsetting with team members only three respondents felt they could share something upsetting with a team member(s). (See section 6.10 for further discussion on this kaupapa).

7.2 Future research

When this research data was first collected the Waitaha kīorahi community was in its infancy in terms of player membership. The sample collected was representative of Waitaha kīorahi population; however, player participation has grown exponentially since then. Therefore, it would be good to compare the findings from this study with data collected from the 2016 population of kīorahi players in Waitaha to better understand the reasons why the population of kīorahi players is growing in Waitaha.

The survey could also be further refined to collect data on the form communication takes when people are sharing an upsetting kaupapa and how often players communicate with each other. The amount of communication between group members and how that data could be quantified would also be interesting to investigate. Once the bonding capital questions of the survey have been refined the survey could be administered to any group for future research.

Another potential area for future research would be to collect data on Māori participating in other Māori activities. The potential data from those Māori groups on how they privilege their identity as Māori could be compared against this data. The reasons why Māori participate in waka ama, mau rākau kapa haka and other physical activities would be interesting to investigate and could have far reaching implications for policy on Te Reo Māori revitalisation and strengthening Māori communities in Aotearoa.

An investigation into how Māori are providing emotional support and advice could also yield some interesting research. As the survey results suggested, Māori are using MSNS as the primary form of communication, despite, research stating that kanohi ki te kanohi is preferred by Māori (Smith, 1999). How Māori are utilising the communication to facilitate emotional support and advice would provide good insights on some of the results of this study.

7.3 Implications for Policy

The researcher, who is the key coordinator for kīorahi in Waitaha, has uncovered many implications from this research for the future direction of the game in the region. The key areas identified are as follows: Te Reo Māori use, the incorporation of foundation tikanga and cultural practices, and promoting the game as an authentic Māori sport. These kaupapa will have implications for the following bodies: TOAsports, Te Puna Wānaka and He Oranga Pounamu. Further explanation on these kīorahi bodies and the implications for them will be explained below.

TOAsports is a Level Three Certificate in Sports Training and Indigenous Culture at Te Puna Wānaka. The programme incorporates the study of sport and fitness with indigenous language and culture. He Oranga Pounamu who contribute partial funding to the kīorahi programme are an Ngāi Tahu mandated organisation responsible for the health and social services development in Te Waipounamu. The researcher who is a staff member of Te Puna Wānaka utilises TOAsports to administer the various kīorahi tournaments, modules and coaching of the game in Waitaha.

The first implications this study will have for kīorahi is the use of Te Reo Māori. With the majority of the researcher's survey sample utilising the game as an opportunity to use Te Reo Māori, and the researcher wanting to increase participation of Māori in kīorahi, it would be advantageous that Te Reo Māori becomes an integral part of the game. Ensuring that the Te Reo Māori utilised for the game remains accessible and appropriate will become key to increasing and maintaining the player population. A good introduction to the game and Te Reo Māori would be to teach players the appropriate Te Reo Māori words for some of the fundamental motor skills outline in Table 1. For example the Te Reo Māori kupu for 'Overhand throw' is 'Maka'. TOAsports could teach the action and the kupu by incorporating elements of Total Physical Response Theory (Asher, 1966) whereby people make links to a language through physical action allowing them to remember the taught language easier. This kaupapa could also be of interest to Ngāi Tahu where they could provide resources to assist with the revitalisation of Ngāi Tahu dialect. Again, this could be a good introduction for Ngāi Tahu people wanting to learn Ngāi Tahu kupu.

The second implication will involve making people aware of the foundation tikanga and cultural practices present in the game. As this study found that four out of the 36 respondents who were identified as having a weak Māori self-identity practiced little tikanga, making players aware of the cultural practices involved in the game could provide the foundation for further growth in Māori culture. Including a section on the tikanga practiced in kīorahi in a 'Code of Conduct' document could also provide a valuable resource on foundation tikanga and cultural practices for kīorahi players.

The third implication for TOAsports in particular would be how the sport could be promoted. When the survey respondents answered the first open question asking what they enjoyed about kīorahi the four most mentioned kaupapa were: 'characteristics of the game', 'whanaungatanga', 'health benefits and 'enjoyment'. When respondents were asked dichotomous questions whether they participate in kīorahi to use Te Reo Māori and

another on the importance of kīorahi being a traditional Māori sport, 92% for each question gave a positive response. Therefore, future promotional material should make people aware of the new learning you could acquire, social networking possibilities, affiliation, fun, and health benefits the game could provide. The narrative of the game needs to be promoted and that the game is a Māori activity that does not require prior knowledge of Te Reo Māori and tikanga. However, that kīorahi does provide the opportunity to learn foundation Te Reo Māori and tikanga.

7.4 Contribution of the study

This chapter concludes with a kōrero on the contribution the present study makes to the current body of literature on this kaupapa. The main contributions the research makes; to improve understanding of Māori self-identity and bonding capital will be explained below.

In terms of Māori self-identity, this study has assisted in better conceptualising what activities and knowledge Māori value when constructing and maintaining their self-identity as Māori. This contribution is similar to the body of knowledge pertaining to bonding capital. The research has assisted on how to identify whether or not bonding capital exists and how it is operationalised within kīorahi.

It is important to consider the socio-economic background of the population when designing a survey instrument to be administered to a sample of that population. As some activities that might be used in the survey instrument could be activities that the majority of that population would not be able to engage in for financial reasons. This study suspects that the bonding capital operation question regarding whether survey respondents could ask for a car ride is an example of this phenomenon (Please refer to 6.10).

Participation in the kīorahi appears to facilitate maintaining and constructing a Māori self-identity through its use of Te Reo Māori, opportunities to meet other Māori and participate in an activity that's grounded in a traditional narrative. It also appears to be a sport to be accessible by Māori who privilege being Māori as part of their self-identity to varying degrees. With some survey participants having a weak Māori self-identity but still engaged with the game.

Kīorahi also allows players to generate bonding capital with the majority of the survey respondents having the ability to communicate with their team mates. The survey data suggested that players were also able to operationalise that capital but the researcher is hesitant to draw too many conclusions about the amount of bonding capital the survey respondents could operationalise due to limitations with two of the survey questions related to the operationalisation of bonding capital. The interview results however, do indicate that the participants were able to operationalise bonding capital but to a lesser degree than what the survey results seem to suggest. This supports the researcher's suspicion that two of the survey questions regarding the operationalisation of bonding capital need to be reconceptualised.

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Appendix one: Survey information sheet

Survey Information Sheet

“Kiorahi in the Waitaha region.”

For Study being carried out by Heperi Harris, Masters Student, at Aotahi: School of Māori and Indigenous Studies, University of Canterbury.

The purpose of this research will help us understand the role kiorahi plays in forming and strengthening identity and culturally based communities of interest.

You are invited to participate as a subject in a study exploring kiorahi in Waitaha. Your participation in this study will involve completing the survey; which should take approximately 10 minutes to complete. If you are Māori and have indicated your willingness to be interviewed you may be conducted to participate in an interview with the researcher which will be conducted at the researcher's office at Te Puna Wānaka, Christchurch Polytechnic Institute of Technology. The interview will take a structured format, and the questions asked will relate to:

- *Why you participate in kiorahi*
- *How participating in kiorahi is part of your self-identity as Māori*
- *How participating in kiorahi assists you in generating bonding social capital*

You may receive a copy of the project results by contacting the researcher at the conclusion of the project.

Participation is voluntary and you have the right to withdraw at any stage without penalty. If you withdraw, I will remove information relating to you; however; data removal becomes impossible after August 1 2014 when analysis of survey data will begin.

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: your identity will not be made public without your prior consent. To ensure anonymity and confidentiality, your completed survey will be printed out, coded and the data aggregated with the data from the other completed surveys. The hard copy of your survey will be stored in a locked cabinet in my office. The digital copy of your survey will be in a password protected e-mail account. The aggregated data will be stored on a pen drive that will be stored in a locked cabinet in my office. All data will be kept until I have completed my Masters. A thesis is a public document and will be available through UC Library and accessible through the Internet from the University of Canterbury's Masters Library. The results of the project may also be published, but you can be assured of the complete confidentiality of data collected from your survey: your identity will not be made public.

The study is being carried out as a requirement for Masters of Art by Heperi Harris, under the supervision of Jeanette King, who can be contacted at: j.king@canterbury.ac.nz she will be happy to discuss any concerns you may have about participation in this study.

This project has been reviewed and approved by the University of Canterbury Human Ethics Committee, and participants should address any complaints to The Chair, Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

Completion and return of this study's survey via e-mail is deemed to be informed consent.

Appendix two: Survey consent form

SURVEY CONSENT FORM

“Kiorahi in the Waitaha region.”

For study being carried out by Heperi Harris

As stated in the Information sheet this study is focused on Māori kīōrahi players based in the Waitaha / Canterbury and requires you to complete a survey.

Please now review the following points before signing this form:

- (1) *I have read and understood the description of the above-named project, contained in the Information sheet and have had the opportunity to ask questions.*
- (2) *I understand what is required and I agree to participate as a subject in this study.*
- (3) *I understand that participation is voluntary and I may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.*
- (4) *I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify the participants. I understand that a thesis is a public document and will be available through the UC Library.*
- (5) *I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after ten years.*
- (6) *I understand the risks associated with taking part and how they will be managed.*
- (7) *I understand that I am able to receive a report on the findings of the study by contacting the researcher at the conclusion of the project.*
- (8) *I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after ten years.*
- (8) *I understand that I can contact the researcher Heperi Harris heperi.harris@cpit.ac.nz or supervisor Jeanette King j.king@canterbury.ac.nz for further information. If I have any complaints, I can contact the Chair of the University of Canterbury Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz). By signing below, I agree to participate in this research project.*

Printed name:

Signed:

Date:

Appendix three: Survey

Kīorahi Survey

Introduction:

This survey is being conducted by *Heperi Harris*, a *Masters* student, from the University of Canterbury (UC), as part of research into kīorahi in Waitaha. Should you have any queries about this survey please contact my academic supervisor at UC, Jeanette King, j.king@canterbury.ac.nz. This survey will take approximately 10 minutes of your time to complete. The data collected from this survey will form part of my Masters Thesis. Your responses will be kept confidential and your anonymity will be preserved. Your participation in this survey is completely voluntary and you may refuse to answer any question and stop the survey at any time. You agree that at the time you participated in this survey you were over eighteen years old. This research has been approved by the UC Human Ethics Committee.

Questions:

Q1. What is your gender? Male ☐ Female ☐

Q2. Which age group do you belong to?

18 – 30 ☐ 31 – 48 ☐ 49 – 67 ☐ 68+ ☐

Q3. Could you tell me what you most enjoy about kīorahi? (List up to three)

Q4. Please rate your level of agreement with the following statements

I play kīorahi because it is a traditional Māori sport.

Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree ☐

I play kīorahi because it provides an opportunity to meet Māori.

Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree ☐

I play kīorahi because it provides an opportunity to meet other people.

Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree ☐

I play kīorahi because it lets me use Te Reo Māori.

Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree ☐

I play kīorahi because it helps keep me fit.

Strongly Agree ☐ Agree ☐ Disagree ☐ Strongly Disagree ☐

Q5. How many people in your kīōrahi team do you have the personal cell phone number of? _____

Q6. How many people in your kīōrahi team are you friends with on Facebook?

Q7. Imagine you need a ride to the airport; how many people in your kīōrahi team would you feel you could ask to drive you; who would probably say yes? *If none please put zero* _____

Q8. Imagine you need help moving your possessions to a new home; how many people in your kīōrahi team would you feel you could ask to help you; who would probably say yes? *If none please put zero* _____

Q9. Imagine you have had a very bad day (argument with partner, difficult customer at your job, unfair criticism from employer etc.) how many people in your kīōrahi team would you feel you could discuss how you were feeling to; who would want to help you feel better? *If none please put zero* _____

Q10. What is your ethnicity?

Māori ☐ **Go to Q11**

Pasifika ☐ Pākehā ☐ Other ☐ **You are finished – thank you for your time**

The following questions are for Māori respondents only

Q11. What are your iwi affiliations?

Q12. Do you know your ancestral marae?

Yes ☐ **Go to Q13**

No ☐ **Go to Q14**

Q13. How often in 2013 did you visit your ancestral marae?

I have never visited ever my ancestral marae

Once

Two to three times

Four to six

More than six times

<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>

Q14. What is your knowledge of Te Reo Māori?

I know a few common words

I can speak a few phrases

I can have simple conversations about everyday things

I can discuss complex ideas

<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>

Q15. Do you currently belong to a kapa haka group?

Yes ☐

No ☐

Q16. Are you a registered iwi member? Yes ☐ No ☐

Q17. Do you listen or watch Māori television or radio? Yes ☐ No ☐

Q18. How often would you recite karakia / traditional prayers?

Never	<input type="checkbox"/>
Only at pōwhiri, hui, or tangi	<input type="checkbox"/>
Before starting any important activity	<input type="checkbox"/>
Before meals and starting any important activity	<input type="checkbox"/>

Q19. Do you practice tikanga in your home?

No	<input type="checkbox"/>
Only certain kawa / customs (e.g. not sitting on tables)	<input type="checkbox"/>
Only for some activities (like personal grooming)	<input type="checkbox"/>
Every activity in my home conforms to tikanga	<input type="checkbox"/>

Q20. Would you be willing to participate in an interview?

Yes ☐ **Please provide details below** No ☐ **Thank you for your time**

Contact details

Email:

Phone:

Name:

Thank you for completing

Appendix four Interview information sheet

Interview Information Sheet: Kōrahi in the Waitaha region.

For Study being carried out by Heperi Harris, Masters student, at Aotahi: School of Māori and Indigenous Studies, University of Canterbury.

The purpose of this research is to understand how participation in kōrahi may support the maintenance of a Māori identity for Māori players in Waitaha and assist both Māori and non-Māori players in generating bonding capital.

You are invited to participate as a subject in a study exploring kōrahi in Waitaha. Your participation in this study will involve one interview lasting between 30–45 minutes, to be held at a time convenient for you at the researcher's office at Te Puna Wānaka, Christchurch Polytechnic Institute of Technology. The interview will take a structured format, and the questions asked will relate to:

- Why you participate in kōrahi
- How participating in kōrahi is part of your self-identity as Māori
- How participating in kōrahi assists you in generating bonding social capital

You may receive a copy of the project results by contacting the researcher at the conclusion of the project.

Participation is voluntary and you have the right to withdraw at any stage without penalty. If you withdraw, I will remove information relating to you; however; data removal becomes impossible after October 6 when analysis of interview data will begin.

The results of the project may be published, but you may be assured of the complete confidentiality of data gathered in this investigation: your identity will not be made public without your prior consent. To ensure anonymity and confidentiality, the interview will be recorded and a transcript produced of the interview. You will be provided with a copy of the transcript to review. The tape of your interview will be stored in a locked cabinet in my office. The transcripts of your interview will be stored on a pen drive that will be stored in a locked cabinet in my office. The tape of your interview will be erased once you have reviewed a copy of your transcript. The transcript of your interview will be kept until I have completed my Masters. Masters research is now publicly available in the University of Canterbury Library and accessible through the Internet from the University of Canterbury's Masters Library. The results of the project may also be published, but you can be assured of the complete confidentiality of data collected from your interview: your identity will not be made public.

The study is being carried out as a requirement for a Masters of Arts by Heperi Harris, under the supervision of Jeanette King, who can be contacted at: j.king@canterbury.ac.nz she will be happy to discuss any concerns you may have about participation in this study.

This project has been reviewed and approved by the University of Canterbury Human Ethics Committee, and participants should address any complaints to The Chair, Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz).

If you agree to participate in the study, you are asked to complete the consent form and return to the researcher, Heperi Harris.

Appendix five: Interview consent form

INTERVIEW CONSENT FORM

“Kīorahi in the Waitaha region.”

For study being carried out by Heperi Harris

As stated in the Information sheet this study is focused on Māori kīorahi players based in the Waitaha / Canterbury and your interview will be recorded.

Please now review the following points before signing this form:

- (1) *I have read and understood the description of the above-named project, contained in the Information sheet and have had the opportunity to ask questions.*
- (2) *I understand what is required and I agree to participate as a subject in this study.*
- (3) *I understand that participation is voluntary and I may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable.*
- (4) *I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify the participants. I understand that a thesis is a public document and will be available through the UC Library.*
- (5) *I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after ten years.*
- (6) *I understand the risks associated with taking part and how they will be managed.*
- (7) *I understand that I am able to receive a report on the findings of the study by contacting the researcher at the conclusion of the project.*
- (8) *I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after ten years.*
- (8) *I understand that I can contact the researcher Heperi Harris heperi.harris@cpit.ac.nz or supervisor Jeanette King j.king@canterbury.ac.nz for further information. If I have any complaints, I can contact the Chair of the University of Canterbury Human Ethics Committee, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz). By signing below, I agree to participate in this research project.*

Printed name:

Signed:

Date:

Appendix six: Interview questions

Interview questions for kīorahi players

Thank you for agreeing to let me interview you as part of my Masters research.

- Could you please tell me how and why you first become involved in kīorahi?
(Note to researcher: wanting to know how the respondent became part of a kīorahi team and what first motivated them to participate in the sport)
- Did you know any of the people in your kīorahi team before you started playing the sport? *(Note to researcher: if yes, what was the pre-existing social relationship, friend, family member, work colleague)*
- Outside of kīorahi do you spend time or communicate with any members of your kīorahi team? *(Note to researcher: if yes, what kind of activities does this interaction involve; social networking [Facebook posts], work, family occasions, socialising, text messages)*
- Could you describe any situations where a member of your kīorahi team has; assisted you with an activity, helped you with a problem, provided you with advice or let you discuss something that is troubling you? *(Note to researcher: if respondent identifies sharing problems need to know if this communication is face to face or mediated by technology)*
- If I needed to describe you to someone who has never met you before what would you want me to say about you?
- Do you think kīorahi has strengthened your identity as Māori? *(Note to researcher: If so, how and why?)*
- I would like to finish by asking you if you would recommend others to consider playing kīorahi and if yes why?

Appendix seven: Survey results of non-Māori respondents

This appendix sets out the survey results from the seven non-Māori respondents. These results are set out by survey question and the ethnicity of the non-Māori survey respondents. The non-Māori survey respondents for the ethnicity questions self-identified as Pākehā or Pasefika.

The gender of non-Māori respondents are detailed in Table 42 below. The gender break down of Pasefika respondents is 50/50 with one male and one female Pasefika respondent. For Pākehā, there were four female and one male respondent.

Table 42 Gender of non-Māori respondents

Gender	Number of Pasefika respondents	Percentage of Pasefika sample	Number of Pākehā respondents	Percentage of Pākehā sample
Male	1	50	1	20
Female	1	50	4	80

n=7

Table 43 outlines the age of Pasefika respondents. The female Pasefika respondent was aged 18-30 and the male Pasefika respondent was aged 31-48 years old.

Table 43 Age of Pasefika respondents

Age Cohort	Number of male respondents	Percentage of Pasefika sample	Number of female respondents	Percentage of Pasefika sample
18-30	0	0	1	50
31-48	1	50	0	0

n=2

Table 44 shows that one Pākehā female was aged 31-48 years old and the other three were 18-30 years old. The Pākehā male was aged 18-30 years old.

Table 44 Age of Pākehā respondents

Age Cohort	Number of male respondents	Percentage of Pākehā sample	Number of female respondents	Percentage of Pākehā sample
18-30	1	20	3	60
31-48	0	0	1	20

n=5

What non-Māori respondents enjoy about kīorahi

Only five of the six non-Māori respondents provided responses to the question asking them what they enjoyed about playing kīorahi and not all respondents identified three separate things they enjoyed about kīorahi. This question resulted in a total of sixteen benefits of participating in kiorahi being identified. The themes can be seen on the following page in Table 45.

Table 45 What non-Māori respondents enjoy about kīorahi

Number of respondents	Percentage of responses*	Theme
3	19	Participation is enjoyable
3	19	The characteristics of the game
1	6	Fast pace of the game
2	12	Whanaungatanga
2	12	Health benefits derived from playing
1	6	Enables participants to engage with Māori culture
2	12	Provides an opportunity to use Te Reo
1	6	The environment of the game and the good sportsmanship demonstrated
1	6	Creates a sense of identity

n=5

* Please note due to rounding percentages do not add up to 100%.

Two key themes emerged from the non-Māori respondents answer to the question what they enjoy about kīorahi; these were “Participation is enjoyable” and “The characteristics of the game”. The “Participation is enjoyable” theme for non-Māori respondents only encompassed the word “fun” which was mentioned by three respondents. “The characteristics of the game” theme again involved respondents identifying elements of the game of Kīorahi which they found enjoyable. The elements identified were ‘Uncommon’, ‘Running/dodging’, and ‘Strategising how to score’.

The following figures outline the findings from non-Māori kīorahi players who were also asked the five rating scale questions to ascertain the potential benefits of participation in kīorahi had for them.

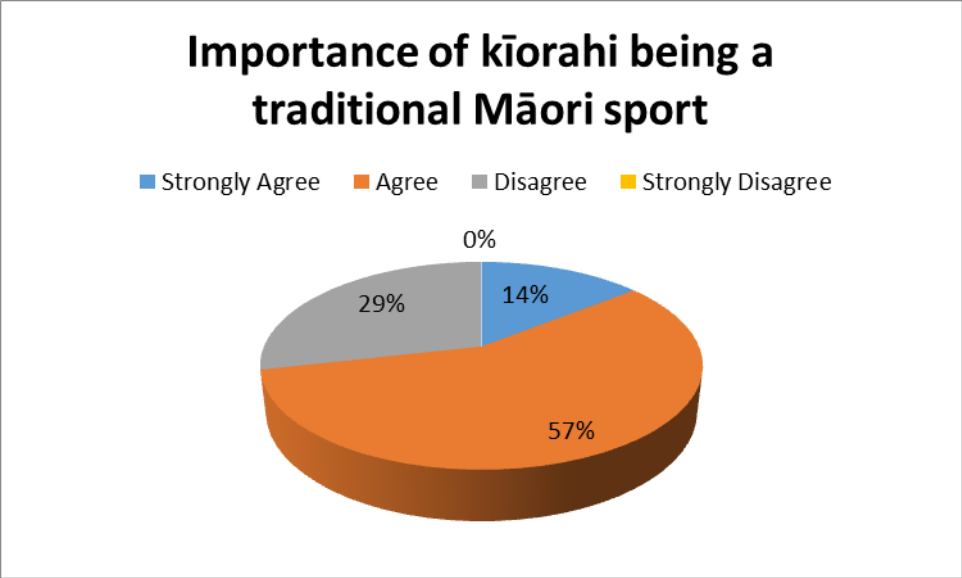


Figure 21 Non-Māori respondents level of agreement with “I play kīorahi because it is a traditional sport”

A key finding from the Figure 21 is that over 86% of non-Māori participants engage in kīorahi because it is promoted as a traditional Māori sport.

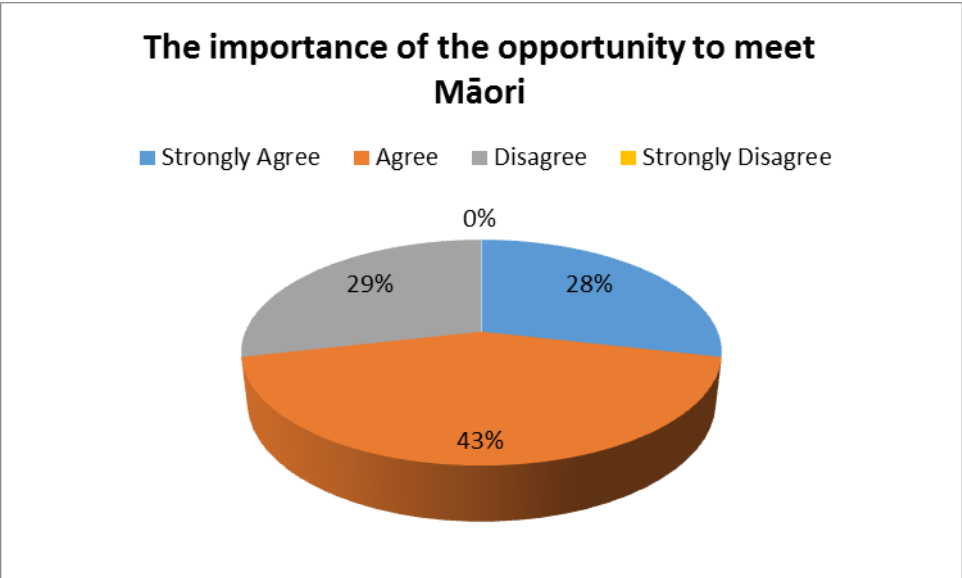


Figure 22 Non-Māori respondents level of agreement with “I play kīorahi because it provides an opportunity to meet Māori”

The key finding from Figure 22 shows that 72% of non-Māori respondents participate to meet other Māori.

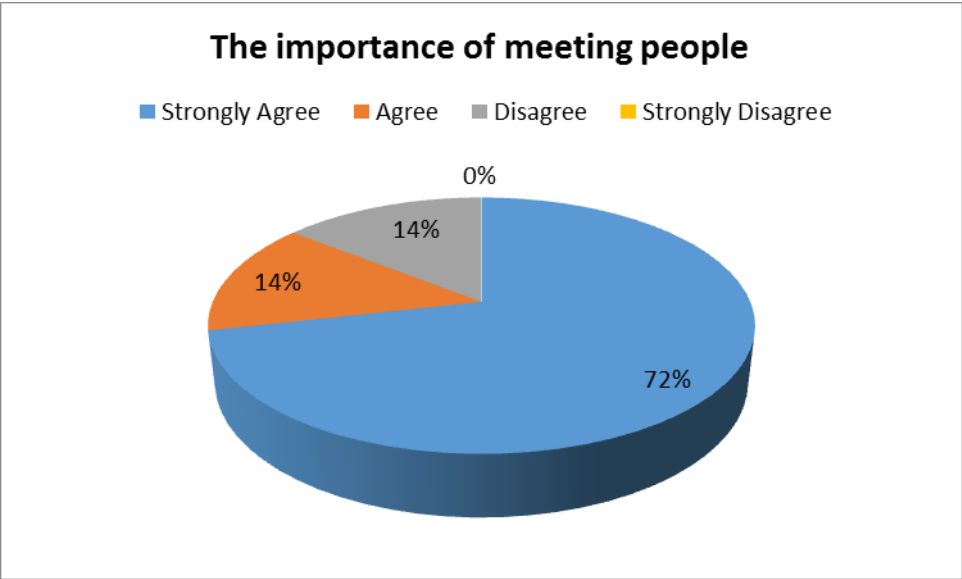


Figure 23 Non-Māori respondents level of agreement with “I play kīorahi because it provides an opportunity to meet other people”

The majority finding from Figure 23 is that over 86% of non-Māori participants were playing kīorahi for the social interaction with other people.

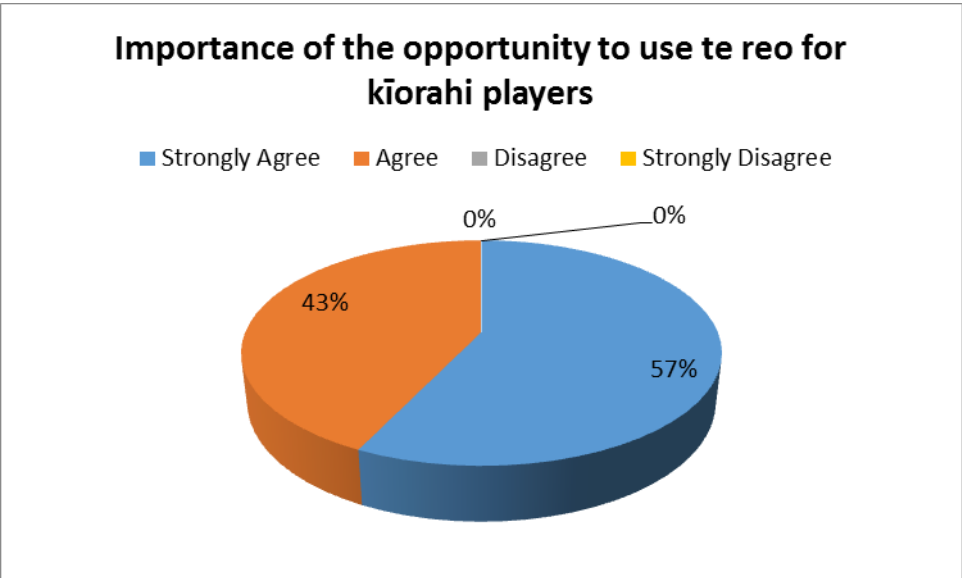


Figure 24 Non-Māori respondents level of agreement with “I play kīorahi because it lets me use Te Reo Māori”

The key finding from Figure 24 is that all non-Māori participants were playing kīorahi as an opportunity to use Te Reo Māori.

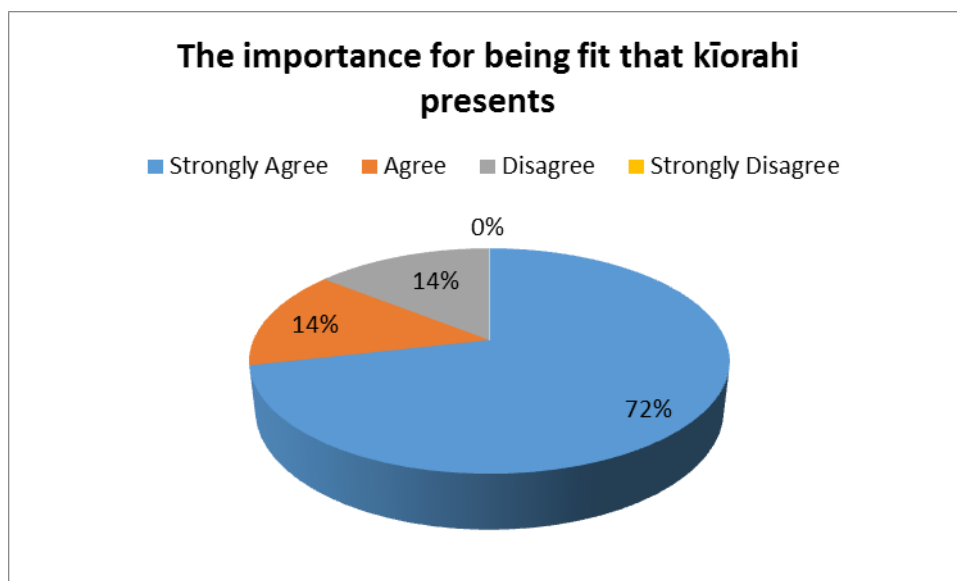


Figure 25 Non-Māori respondents level of agreement with “I play kīorahi because helps keep me fit”

The majority finding from Figure 25 is 86 % of non-Māori respondents did play kīorahi to keep fit.

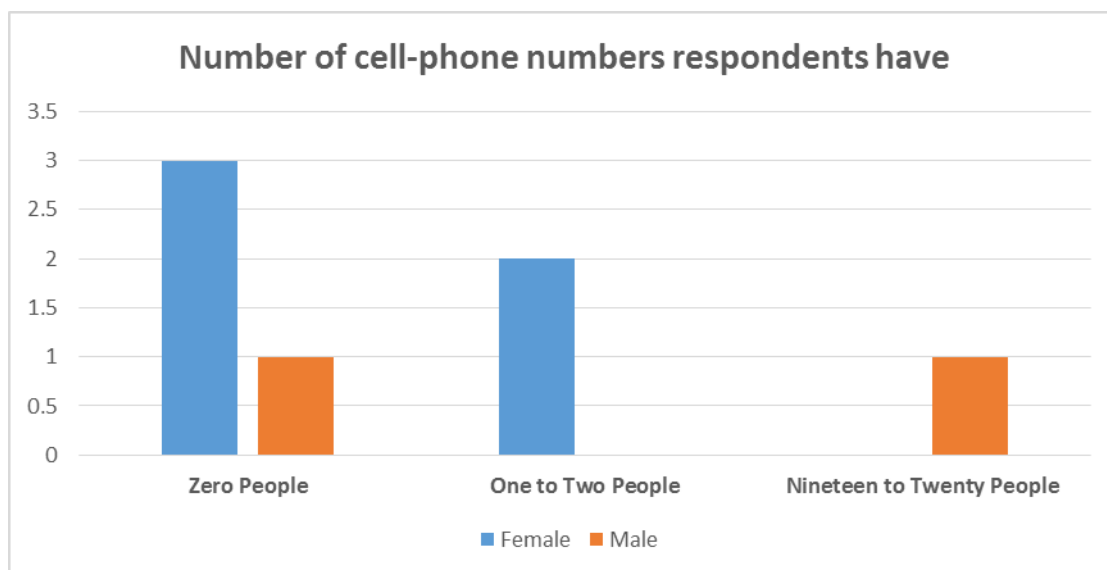


Figure 26 Number of kīorahi team member’s non-Māori respondents have personal cell number of.

The key finding from Figure 26 is that four of the non-Māori respondents (Three female and one male) did not have the cell numbers of anyone of their team mates.

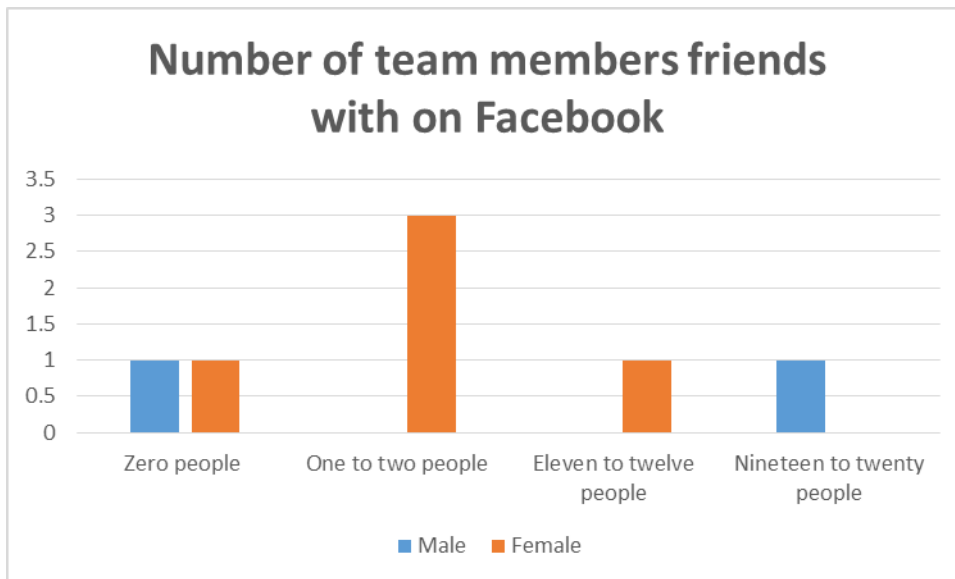


Figure 27 Number of kīorahi team member's non-Māori respondents are Facebook friends with.

The majority finding from Figure 27 is that five of the seven non-Māori respondents were Facebook friends with some of their kīorahi team mates.

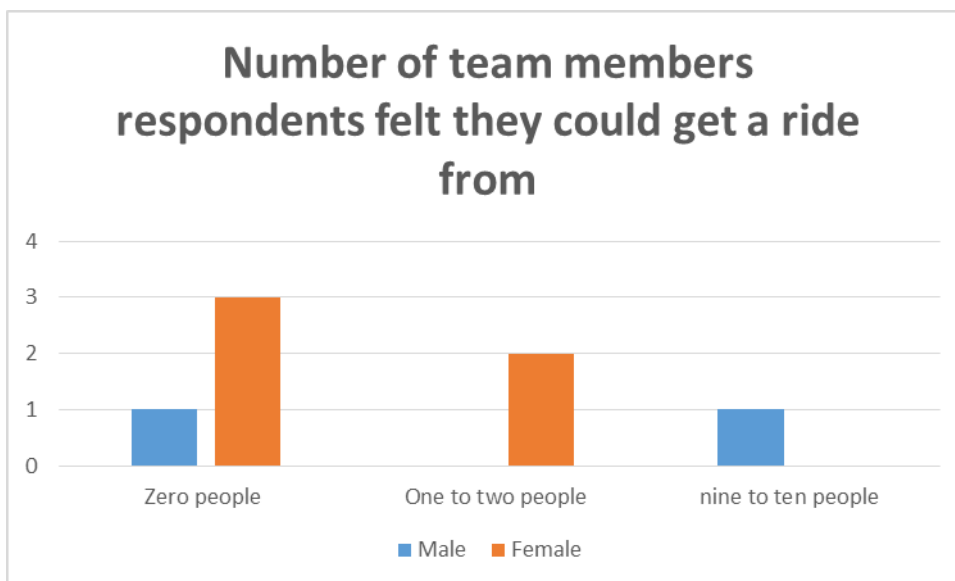


Figure 28 Number of kīorahi team members non-Māori respondents felt they could ask for a ride to the airport.

Four of the seven respondents did not feel they could ask any of their kīorahi team mates for a car ride.

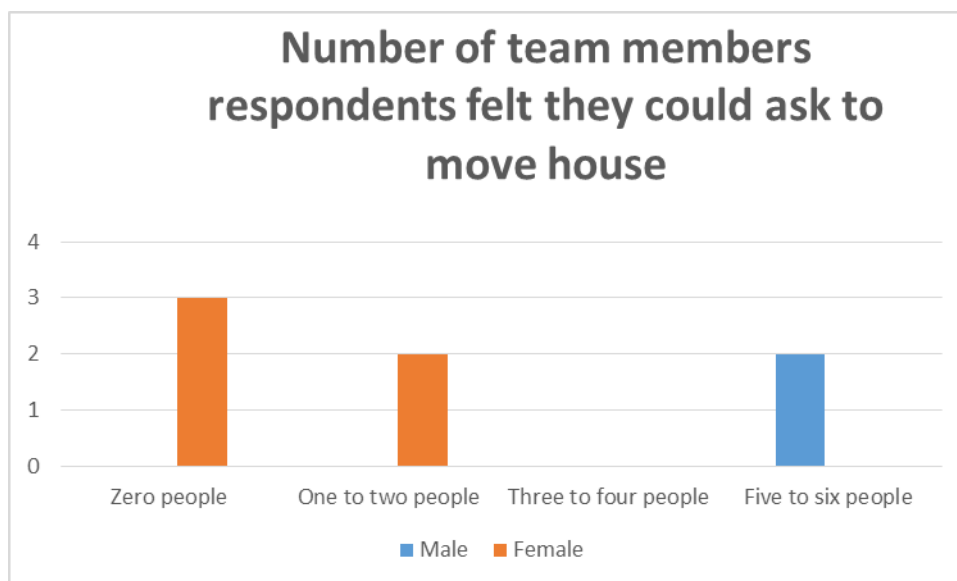


Figure 29 Number of kīorahi team member's non-Māori respondents felt they could ask to help them move house

The majority finding is that four of the seven non-Māori respondents felt they could ask a team mate to move house.

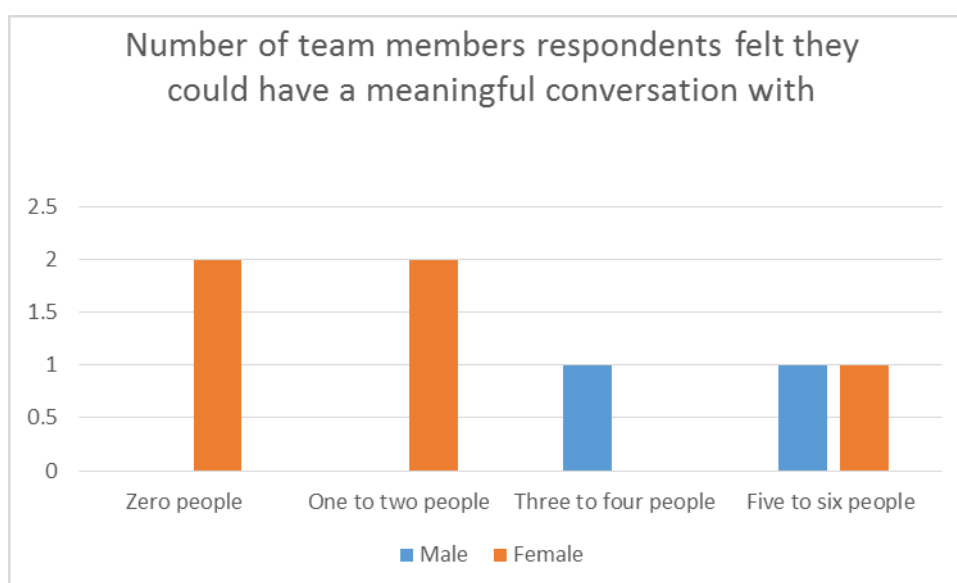


Figure 30 Number of kīorahi team member's non-Māori respondents felt they could share negative feelings with in order to feel better

Five of the seven respondents felt they could have a meaningful conversation with a member of their kīorahi team.

Glossary

Aotearoa	New Zealand
Aroha	Kindness and the expression of love
Atua	Deities
Auaha	To be creative
Haka	A form of performing arts
Hapū	The main autonomous political unit in traditional Māori society, sub tribe
Hōkioi	Haast Eagle
Hui	Gathering, meeting
Iwi	Confederation of several hapū who descend from the same eponymous ancestor, tribe
Kai	Food
Kanohi kitea	Activities done face to face
Kapa haka	Māori performing arts
Karakia	Re-enactment of narrative
Kaupapa	Approach, topic, matter
Kaumātua	Elders
Kawa	Rituals and customs
Kī	The name of the ball used in kīorahi
Kīorahi	Māori ball game
Kōhanga Reo	Māori language preschool
Kura kaupapa	Primary school operating under Māori custom and using Māori as the medium of instruction

Kupu	word
Mahi	Work
Mana	The possession of spiritual force, excellence and knowledge from the eternal fire of creation, and the ability and the authority of the gods, ancestors and people to use it
Manaakitanga	Providing hospitality
Māori	Name of indigenous people of New Zealand
Māoritanga	Māori culture, practise and beliefs
Marae	The courtyard of a wharenuī, now encompasses all buildings
Mātauranga	Knowledge
Mau rākau	Traditional Māori weaponry, Māori martial arts
Mihi	Greeting, giving thanks
Pākehā	New Zealander of European descent
Papa kāinga	Original home, home base
Patupaiarehe	Fairy folk with traditional Māori narrative
Pepeha	Tribal saying
Pōwhiri	Traditional Māori welcome
Rangatahi	Youth
Rangatira	Chief
Rangatiratanga	Leadership, right to exercise authority
Raranga	To weave
Tā moko	Traditional Māori tattoo
Tangi	Māori funeral

Taonga	Treasure
Te ao Māori	The Māori world, Māori perspective
Te Panekiretanga	The pinnacle of excellence
Te Reo Māori	The Māori language
Te Tohu Paetahi	Degree
Te Waipounamu	The South Island
Tikanga	A set of processes to carry out values, procedure, custom, method
Tipuna/Tupuna	Ancestor
Tira	Group
Tūrangawaewae	Place where one has rights of residence and belonging through kinship and whakapapa
Utu	Reciprocity, maintaining balance
Wairua	Spirituality
Waka	A confederation of multiple iwi, vessel
Waka ama	Outrigger canoe
Wānanga	Places of learning
Whakairo	Traditional Māori carving
Whakapapa	Māori genealogy
Whānau	Family group
Whanaungatanga	Relationship, sense of family connection
Wharehau	Māori meeting house